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Peace Be Unto You

Healing & Prosperity Thoughts

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Healing: I realize the perfection of the Spirit within me, and health is made manifest in my body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I rest in the consciousness of God's superabundance, and my prosperity is assured.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE — *Editor*

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Health and Prosperity

BE THOU MADE WHOLE

CHARLES FILLMORE

JESUS TAUGHT that He in co-operation with the Spirit of truth was the executive of spiritual principles that are the source of all things. He revealed that these intelligent spiritual principles underlying all reality are amenable to man's thoughts, and man exercises his power and dominion only to the extent that he is spiritually and mentally quickened. Jesus was imbued with a spirit that was purely divine, and His actions while on earth provide enduring illustrations of how this spirit works.

He taught that in the very nature of things a way must exist whereby every man may form his consciousness in harmony. Therefore He urged man to look to this same spirit or inner power and behold himself endowed with all the faculties of the immortal soul, which in truth are expressions of these principles. Reading out of the law, He declared, "Ye

therefore shall be perfect, as your heavenly Fath is perfect." He taught in essence that the word o God was God's idea of Himself, and contained a ideas; that God's word in action was the Holy Spir and was the one creative, restoring power in th universe. Man upon coming into conscious recogn tion of God's word in action perceives that God Mind, and with this understanding realizes he ha the ability to know and to discern the deep truths o life. He realizes he has the ability to apprehend th laws of thought and the relation of ideas to on another.

He recognizes that something within him througl which he understands God and himself. He under stands how the law of redemption works when h appropriates the truth contained in the words: " realize the perfection of the Spirit within me, an health is made manifest in my body."

The intimate relation which today exists betwee God and the spiritually quickened metaphysician i closer than breathing. In deed and in truth man i the offspring of the Father who is perfection. Toda he realizes that the power of the word is given hi to use and that it behooves him to understand th character of God, the great servitor, and remembe that the more unselfishly he uses this power the mor Christlike he becomes. The healing streams of lif are ready to pour forth upon all humanity. Thos who make themselves open and receptive to Spiri receive.

Call upon the sacred word of God and know tha it is full of blessings.

Your higher self is constantly watching over you

nd taking advantage of every opportunity to enlighten and to heal and to aid in every way possible. Listen to its promptings and follow its leadings.

God is the underlying creative perfection, and you are His mouthpiece. By declaring and realizing this truth you lay the foundation for enduring health. The healing power flows forth through man's faith in omnipotence. To believe in this unseen power is to receive. To doubt its existence is to close the door to your good.

Jesus said, "Lo, I am with you always." Take Him at His word. The strong conviction of God's power to heal is near victory in the battle. It sets your house in order, dissipates all opposing thoughts and makes straight the way of the Lord.

Put desire into your prayer. By so doing you rouse to action that transforming, redeeming power which beholds you sound and well. In the highest sense it makes you see that through the great spiritual umbilical cord you are quickened directly from the holy mother from whom you continually receive streams of healing life. "God is no respecter of persons." His laws are exact and must be complied with.

As to who is open and receptive, God alone is the judge. His forgiving law wipes out sin through Jesus Christ and points the way into the very kingdom of heaven here and now.

For example, in Napoleon's life there was an undercurrent of philosophical thought approaching spiritual wisdom, and he was always friendly to religion, but has been regarded as a skeptic. Many years ago on a Sunday afternoon William Jennings Bryan, a radical follower of orthodoxy, lectured in one of

our Kansas City churches. He dwelt quite a little o the character of Napoleon, on his code of laws, ar on his ambition to conquer and rule the world. Ev dently Mr. Bryan had made a real study of Napoleo and his life and had drawn his own conclusions. H contrasted the character of Jesus with that of th great general and told of a cherished desire he ha once had in his heart to visit Napoleon's tomb, an then and there at the tomb to deliver a speech h had prepared. The time came, he said, when th desire to make the visit was fulfilled. He approache the tomb with much feeling, the words of the speec on his lips. Before beginning he paused for a mo ment of prayer. But when he lifted his eyes a strang and wonderful vision appeared before him. Ther right in front of the tomb was Jesus, the living Jesus and Napoleon kneeling in an attitude of worship a His feet. The vision vanished, but the great com moner, somewhat awed, remained at the tomb some little time, pondering what had taken place, he said, and then left without uttering a word of the long-prepared discourse.

This illustrates the inner spiritual life of Napoleon. At heart he was a Christian, a worshiper of Jesus, but in his incarnation as a Frenchman and as a result of his education in a military school, his spiritual genius had been twisted into material channels. So we find in life's activities those whose souls are spiritually developed sometimes expressing worldly ambitions. Such people need the quickening power of the Christ to bring them out of their intellectual inhibitions and start them on the road to their innate spiritual freedom. In truth all people are more spirit-

al than their life in the whirl of materiality indicates. he spiritual life is within every one of us. The need to open the channel and let it flow forth.

We are children of God, and as such every good hing is ours by divine right. The inexhaustible lind substance is open to you at all times. This piritual substance from which come all manifest ches is never depleted. There is no inflation or de-ression in Spirit but an ever even flow of divine hought stuff out of which all things are formed.

Just as God life permeates every cell of the body o God's substance flows freely through man, free rom all limitations of whatever kind.

Wherever you are and whatever your need, God s the inexhaustible resource and is equal to every lemand.

Rest in the consciousness of God's superabun-lance and know that good is flowing to you from very direction. Keep the prosperity law and ex-ect prosperity.

Every visible thing can be traced to an invisible ource. Think of the little seed that is planted in the arth. Dwell on that quickening love that keeps he seed and makes it bear a hundredfold. This nseen force from the great invisible is now work-ng upon the word seed in your consciousness, and ou are blessed with unlimited supply. Your un-ounded faith in omnipresent substance erases from our mind all thought of fear, and your prosperity s assured.

Guide our feet into the way of peace.—LUKE

True Prosperity

CLARA S. McKEE

THE PERSON WHO is not a student of Truth usually looks upon prosperity as success in material affairs, with no reference to the spiritual. In this connection it is interesting to read Webster's definitions to see how applicable they are to prosperity in a spiritual sense: "Advance or gain in anything good or desirable; successful progress; attainment of the object desired."

These certainly could not be said to apply only to material possessions.

Because of our interest in Truth we all envision something good and desirable toward which we wish to make successful progress in order eventually to attain our objective.

Perhaps we have not consciously arrived at the understanding that our objective is the kingdom of heaven, but we do know that we desire that which we conceive to be our good. God knows that this good is His kingdom.

A belief in lack is always the idea that keeps us from receiving our good. If we felt no sense of lack in any form we could not be conscious of anything but good; and in both our inner and our outer experience we should find ourselves living in the kingdom.

If we are seriously interested in finding our good we should realize that a few benefits are not the whole good. If we had our choice of a handful

gold nuggets or an inexhaustible vein of gold om which we could draw our supply as often as e desired we surely would not hesitate as to which take.

Why then should we accept from our Father only few nuggets—a sum of money of which we feel the eed, say, or the healing of some illness or of some harmony in our relations with some person—when l the time our Father is the source of all the things at we desire and infinitely more? He is an inexaustible mine of good, and He is urging us to accept and be free forever from all sense of lack.

Then how can we accept and overcome our negave experiences?

In James 2:26 we find: "For as the body apart om the spirit is dead, so faith apart from works dead."

There must always be activity if we are to make ith effective. In all God's promises there are things e have to do, and He makes those things very plain.

We often fail to get the full meaning of the romises, because we think of the results and how onderful they are, but we fail to ponder the ideas ontained in the promises sufficiently for us fully to rasp their meaning. Although we may do it unonsciously, we seem to want the results without aving to put forth the necessary effort of doing the orks.

However if we expect to receive prosperity, to tain the object we desire, we have to go all the way ith the law.

At first we find it difficult to comprehend Spirit. n general we know there is a presence, and we

know we can call upon this presence; yet we have n learned to feel it as we would the presence of th human being who would give us unlimited love r matter what we did or said.

How eagerly we would do things for a perso like Jesus, or sit and listen to Him. If we saw Hir heal one who was ill or saw Him restore sight to blind person, how easily we could put our problem in His hands!

If we are to make successful progress and attai our objective we must arouse ourselves. As Trut students we know that the same power that was i Jesus is in us. It is the activity of Spirit, the Christ waiting to help us reach our goal. We must practic the presence of Christ until we feel this activity o Spirit surging through us. We must deny that nega tive appearances have any power over us, steadily refuse to be bound by them, until we have a strong realization that this presence need not be clothed in human form in order to minister to us but that it is already clothed in our own human form—"Closer is He than breathing, and nearer than hands and feet" awaiting our recognition and use of it.

"Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

We do not have to wait for God. He is already present, waiting for us to "stir up the gift of God" that is in us.

Wherein does our seeming failure lie? Is it because we think that the utter simplicity of the law makes it impractical? Do we really believe it is possible to reap a harvest without first planting the seed and cultivating it?

If we read the four gospels at all we cannot miss the repeated statements of the law that is so simply given, and although the wording varies in different passages, it is all one and the same law: As you give so you receive.

Even the "great and first commandment" and the "second like *unto it*" fall under this statement of the law; for as you give your love to God so you receive from Him. He does not withhold His love at any time; but we do not know how and consequently do not receive it consciously unless we first give our love to Him.

This is where we see the necessity of learning to know God; for how can we love one whom we do not know?

In the 22d chapter of Job Eliphaz, a friend of Job's, urges him to repent and gives him promises of God's mercy. Verses 21 to 30 constitute one of the most powerful prosperity lessons in the Bible.

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

"Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

"If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

"Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

"Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

"For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

"Thou shalt make thy prayer unto him, and he

shall hear thee, and thou shalt pay thy vows.

"Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

"When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.

"He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands."

Shall we think awhile about these words which Eliphaz spoke to Job and see what ideas we can discover that will help us find our own prosperity?

First we read,

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

We know what it means to get acquainted. A friend may tell us of someone she loves and ask us to call on her. We go, perhaps taking some fresh flowers or vegetables from our garden. We give our gift, by our actions we offer our friendship, and by association with her we learn in time to know and love her, and we feel comfortable and at peace when with her.

In like manner we can become acquainted with God: Seeking Him out, learning to see Him as the reality back of all expressions of love, beauty, power, and supply; giving the gifts of our interest, love, and helpfulness to all who pass our way; knowing that by so doing we are giving to Him; learning to share our supply with Him—for all that we have is His gift to us—and then, having given, feeling the peace of His approval.

Now is the time to do these things: not next

week, after we finish doing the present task; not next month, when expenses will not be so heavy, and not next year, when we shall not be working so hard.

We may fool our intellect but we cannot fool the Spirit within us. "Now is the acceptable time; behold, now is the day of salvation."

We all seem to procrastinate; yet we really know that it is a great mistake to think that at some later time we shall accomplish what we could do now if we would arouse ourselves and exercise our zeal.

What is the promise if we acquaint ourselves with Him and find peace? "Thereby good shall come unto thee."

"Thereby" is a small word that carries great weight. It means that in consequence of our activity of acquainting ourselves with God, the good results come.

So there we have the law stated again: As we give our interest and love to God so we receive our good from Him.

The next verse urges receiving this law, for Eliphaz says:

"Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

Jesus said, "The words that I have spoken unto you are spirit, and are life." He also told His disciples: "Heaven and earth shall pass away: but my words shall not pass away."

These words of the law are written in the Bible. They are there for us to read, to ponder, and to lay up in our heart. They are plain and simple but very exact. They are the law.

Jesus said, "It is easier for heaven and earth to

pass away, than for one tittle of the law to fail." (A "tittle" means any minute quantity.) How can we then think that we may evade the law and still receive our desires?

Eliphaz continued,

"If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy tabernacles."

A return indicates a going back to a place where we have been before. Originally we were in the kingdom, we lived in the consciousness of our oneness with the Father; but we became separated from Him in consciousness and now the promise is that if we return we shall be built up.

David said, "He restoreth my soul"; and in Joel we read, "I will restore to you the years that the locust hath eaten."

When we have definitely made our decision and have started on our way back to Him we shall find His help and guidance all the way.

When we build anything we first have to have a foundation, something to build on. If it is a house, we dig below the surface and put down rock or cement to make a solid base on which to construct it so that it will be a strong and safe house.

If it is a life we are building we will, if we are wise, return to the Almighty. We will go back to God and use His ideas for our foundation. Then we shall be built up into an understanding of Spirit and we shall put away iniquity far from our tabernacles. The metaphysical meaning of tabernacle is the temporal body of man.

When we have been built up there will be no

more desire for sense gratification, but we shall sincerely seek His kingdom.

After we have thus acquainted ourselves with Him, received the law from His mouth, and returned to the Almighty, we shall have fulfilled our part of the law.

"Then shalt thou lay up gold as dust," declared Eliphaz, "and the *gold* of Ophir as the stones of the brooks."

When gold is mentioned in the Bible it means good. Ophir refers to a final state, to that which remains after purification.

Good as plentiful as dust, and the very essence of good, God Himself, the source of all good, expressed in beauty of environment; spiritual and material benefits—whatever we desire—will be ours for the taking when we fulfill our part of the law; that is, when we give first to God, give our all to Him; for did He not say, "Prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it"?*

Even this is not the ultimate, for the promise continues: "Yea"—meaning "more than this" or "not only this"—"the Almighty shall be thy defence, and thou shalt have plenty of silver."

Silver means freedom. "What greater freedom could we ask than that resulting from being defended by the Almighty?

The "four freedoms" about which we hear these days and which we hope will be the experience of all people in the days to come are wonderful and the plans for them show that great spiritual advances

have been made in the world today. But they are only a small beginning compared to the great freedoms expressed by Paul in his letter to the Corinthians.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Jesus said, "If therefore the Son shall make you free, ye shall be free indeed."

We are told what we are to do in order to fulfill the law and we are also told what gifts we are to receive; not doled out to us as a reward for being good but as the natural result of our having fulfilled the law. In verse 26 he explains why we receive these results.

"For then"—that is, when we have done our part—"thou shalt have thy delight in the Almighty, and shalt lift up thy face unto God."

Jesus's words were "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Is it not true that Jesus speaking to His disciples in the New Testament and Eliphaz speaking to his friend Job said the same thing? Isn't it simply another way of stating the law? Whether we have our delight in the Almighty and lift up our face unto Him or "seek his kingdom, and his righteousness," we are giving our love and allegiance to Him, which is the first step in the law of giving and receiving.

"Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows."

When we delight in the Almighty our prayers are sincere, and because we pray in His name He

hears us. We shall have grown past the place in consciousness where we promise God that it will never happen again if He will deliver us this time! Instead we vow to desire Him above all else, and we pay our vows.

"Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways."

What power there is in the spoken word! "Death and life are in the power of the tongue."

The centurion who came to Jesus to ask healing for his servant understood the power of the spoken word, for when Jesus said, "I will come and heal him," the centurion replied, "but only say the word, and my servant shall be healed." Jesus told him He had not seen such great faith—"no, not in Israel"—and the servant was healed in that hour.

Such understanding brings with it the light that shines upon our ways. Notice that Eliphaz does not say "a light" but "the light," the true radiance of spiritual understanding around us and before us to light our way.

Though we have sincerely tried to give out to the world the light as it came to us and though at first this light is like a flickering candle flame, the day will come when this light becomes a strong beacon to others. "When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands" —God working through us, using our hands to do His mighty works, using our voice to speak His word of life!

When we have realized this saving power within ourselves, we too can speak "as *one* having authority," and never again can ideas of poverty, sickness, fear, or death bind us, for we are free with the freedom wherewith "Christ hath made us free," and we stand fast and are "not entangled again with the yoke of bondage."

We do not need to wonder how we are to accomplish these things. We start where we are and do the tasks at hand "as unto the Lord," practicing His presence, being sure that our "expectation is from him" and remembering that He "maketh a way in the sea, and a path in the mighty waters." He sheds His radiance on this path to light it for us.

But one thing is left for us to do, and that is to walk in this path.

"This is the way, walk ye in it."

"There is that maketh himself rich, yet *hath* nothing; *there is* that maketh himself poor, yet *hath* great riches."

When we are willing and eager to put personality aside in order more fully to express the Christ, we shall receive from Him understanding of things spiritual and all that is desirable of material wealth. Then we can truly say: I have my delight in the Almighty, and I lift up my face unto God.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—WHITTIER

On Toward the Mark

ZELIA M. WALTERS

THIS STORY was told me by a Unity teacher. She talks with several hundred persons in the course of a year's work, calling their attention to the age-old guideposts of Truth that point the way to the infinite love and power by which all their problems may be solved, their needs filled, their sorrows healed, their failures transmuted. She says this question on which the story turns comes to her frequently, and the way she dealt with it in the case of one inquirer seems to offer a sound bit of wisdom to many who may be confused. If you are hesitant, feeling that you are not fitted to "carry the light," perhaps there may be a suggestion for you here. Here is the story:

My ablest helper came into the private office looking troubled. Well, we have enough problems presented to us that easily give us serious moments when we consider them.

"I do not think I ought to go on with this," said Sara.

"With what, Sara?" I exclaimed.

"This work I'm doing with you."

"But why? We need your help. You must know you are giving real service. Think of the people you've helped. You've never been cast down by difficulties before. Perhaps you need a vacation."

"No, I don't need a vacation. It's just that I think I may not be the right person here. Yesterday

I was talking with a person who is seeking spiritual healing, and she said to me, 'But you are wearing glasses. Why can you not get spiritual healing for your eyes?' I had been saying with the confidence you know I feel that she could have healing if she would put the matter in God's hands and leave it there while she went about her work in full faith. But when she asked me that question I couldn't seem to say any thing more. I wear glasses and I have another bodily ill. I have prayed about these in faith, but I have not yet come to the consciousness of healing. I expect healing. It will come some day. But until it does what right have I to try to teach other people about healing? This is not the first time such a question has come to me. I think I am a poor example of the divine healing power."

"If you leave whom can we put in your place? Can you recommend any absolutely perfect person to carry on?"

She smiled at that. "Perhaps not a perfect one, but there must be some that are better than I."

"If Jesus had insisted upon having perfect people to carry His gospel to the world, the advance of the Christian teaching would have been retarded. Think what imperfect people He called. Yet slowly they grew into the stature of sons of God.

"I must not try to influence your decisions. But there are some things you should think of before you decide to give up 'carrying the light.' So far there are no perfect people to do it. Perhaps we shall develop them in the future. Shortly after I began teaching I was severely injured in an accident. Yes, I know that we should not have accidents.

That we continue to have them is one of the effects of our imperfection. I was in this accident, and when I arose from my bed I had to go on crutches. I had an early engagement to speak in another city before strangers. Could I go on crutches? I must or else not fulfill my promise. I drove my car to the city. When I was sitting I had enough strength to manage gear-shift and brake. But when I put down the crutches to get out of the car the people who received me looked much astonished. 'Don't worry,' I said. 'I'm going to speak about Christian healing, and *illustrate* it.' When I went on the platform that evening I began by reading Paul's words to the Philippians:

"'Not that I have already attained this or am already perfect, but I press forward to appropriate it, because I have been appropriated myself by Christ Jesus. Brothers, I for one do not consider myself to have appropriated this; my one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of God's high call in Christ Jesus. For all those of our number who are mature, this must be the point of view; God will reveal that to any of you who look at things differently. Only, we must let our steps be guided by such truth as we have attained.'

"There, you see, we have in a few words the Christian teaching about carrying on our work. Do not wait for perfection; press on continually toward it, but work with such Truth as you have already attained. And with that introduction I went on and gave the lesson on Christian healing, and by the response I know that the crutches detracted nothing from its effectiveness.

"Will you think of Paul's statement before you decide? When the next person hints that you have not yet conquered your own infirmities, you might answer with Paul's words and then say something like this: 'I have not yet come into the health that I know is mine, but I am pressing on. The place I've reached today is not my limit; it is only the starting place for tomorrow. I am pressing on toward complete healing not only of myself but of all who are sick. Let us go on together. I pray for you, and will you pray for me? Our united prayers will have the strength of which Jesus spoke when He said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." ' You will find that you have not only shown by Scripture authority your right to teach but you have actually strengthened the faith of the one to whom you speak."

Sara was considering. At length she spoke: "Of course I'm going on. I want to do so more than I can say, but there was that doubt in my mind. I see now it was the same old error that so often delays our progress. I wanted to do things myself. I forgot that the power and the wisdom come from God. I am not the source; I am only an instrument of power. God doesn't have any infirmities, and it is God who is doing the healing. I know I ought to be a fit instrument of divine power. I ought to be creditable emissary of Christ here in my place. No one could put complete confidence in a down-at-the-heel representative. I shall keep pressing on for the prize of God's high call. And today I shall let my steps be guided by such Truth as I have attained."

Today

GRACE IRENE CARROLL

WHEN JESUS hung upon the cross, a repentant thief hanging beside Him said to Him, "Jesus, remember me when thou comest into thy kingdom." And the instant reply from the Saviour was "To-day shalt thou be with me in Paradise."

Many people think of paradise or heaven as a place to be enjoyed in some future state, after they have passed the portals of death. But nowadays the more enlightened think of it not so much as a place as of a state or stage of consciousness. In fact, it really is something that may be enjoyed right here and now, once we have learned to dwell "in the secret place of the Most High" or in that state of higher spiritual consciousness which implies inward harmony. Alas! few of us know how to keep serenely attuned to the divine! Our harmony is easily disrupted. Little sorrows absorb us, little disappointments embitter us, little irritations annoy and fret us, little antagonisms poison us until harmony, or paradise, becomes a thing far removed from our daily consciousness.

One of the first things needed if we would find our paradise of inward joy is an awakened sense of duty to God. It seems to be habitual with us continually to defer beginning the higher life of the Spirit until some undetermined future time. We are never quite ready. Not now, we say. Tomorrow

perhaps, or next week when this or that has bee finished. But the Bible says, "Now is the acceptabl time; behold, now is the day of salvation." Not to morrow or a week or a year from tomorrow, bu today! Putting off is bad for us; it tends to defer in definitely the things we should be doing, the lif we should be living, the blessings we should be en joying right now. Procrastination hinders spiritua progress and robs us of the pleasures of a presen paradise.

An awakened sense of duty is accompanied by a keener spirit of gratitude and a more fervent thanks giving. Today let us be thankful. Very few of us are sufficiently grateful even for the manifold ordinary blessings of the material life, the added "things," let alone the far greater blessings of the spiritual life. For while our daily material blessings are many, there are far greater ones that we need to awaken to and show our appreciation of: the Father's ever-presence, the light of Truth, the daily protection, wisdom, guidance, strength, and courage to do what is given us to do—all those intangible, imponderable things of the Spirit for which we ought constantly to be thankful and to praise God. Yet many of us never give a thought to them. We fail to realize that we are sons of God, made in the image and likeness of our Creator for the purpose of expressing Him in every sphere of activity. We remain profoundly ignorant of spiritual laws and of the fact that we have been given dominion because of our oneness with the divine power that created us. Not realizing the tremendous vitality and potentiality of the Spirit of God in us, we fail to develop those

latent spiritual capacities by means of which we might overcome all limitations of the mortal and rise to a higher plane of consciousness.

It is time we awoke and began to apply what we know of Truth, and by an expression of thanksgiving and gratitude realize a greater and greater measure of those gifts which mean so much to our growth in grace and our happiness. Jesus meant us to be happy, to enjoy life. He stated explicitly that the kingdom of heaven was "at hand." When we understand and realize our latent powers and possibilities and are as fervently thankful for them as we are for the far lesser and more material blessings of life, then we shall bring our paradise into immediate manifestation and know a greater measure of its joys.

Today let us abide in the secret place of the Most High. This is attainable though it calls for consecrated effort on our part. Putting first things first, hour by hour, moment by moment keeping the mind continually turning toward the Father for approval, for intuition, for guidance, we shall grow to a fuller wisdom and greater love. In earnest prayer there is strength and comfort to be found. We all acknowledge that God is our refuge and feel that the "everlasting arms" are always supporting us; yet fervent prayer seems to quicken our consciousness of the Presence and thus to make the support more effectual. Just at the present time, when the very air we breathe seems heavy with impalpable fears and we are harassed on every side by the oppressive shadows of war and insecurity that so exhaust our fortitude, our need for sanctuary is greater than ever before. We

must have some ritual of rest and communion whereby we can recharge our jaded batteries and be resupplied with some inner spiritual refreshment. In a very special sense, sanctuary implies solitude.

To be alone with God even if only for a few minutes is to be renewed physically, mentally, and spiritually. It deepens peace and arouses creative inspiration. Merely going into a room apart and spending a few moments in communion with deity is the most rewarding practice that can be conceived of. We travel far too much with the crowd. The herd instinct is so strong in all of us. But the little lost road, the tiny tinkling brook, the shy shady woods—what quietness and peace beckon to us from their unfrequented solitudes! But alas! how unheeded is the invitation! How neglected it remains! Ordinarily our days are far too cluttered to make room for them. Our mind is far too noisy to permit us to listen to the still small voice of nature and God. Society coerces us, and it crushes us. Jesus was always escaping and stealing away to the Mount of Olives and the garden where He could be alone with His Father. Let us follow His example; let us find the "secret place of the Most High" today!

Today let us learn to enjoy mental rest. When we have known the beauty of holiness in communion with the Father for a time, we are like a placid lake on whose surface quiet reflections are perfectly imaged in the still waters. Let us not rush from the Presence back to the world. Let the peace abide as long as it may. All too soon something—a breeze, a stone, or a bird—will strike the water's surface to ruffle and disturb the quiet images mirrored there.

When we rush back to the material world after our hour of quiet meditation, something is always waiting, ready to dissipate our inward serenity: worldly activities, worldly talk and gossip, trivialities of little consequence which nevertheless disrupt our mood."

"O may no earth-born clouds arise
To hide Thee from Thy servant's eyes."

Let us strive to retain as long as may be our hard-won exaltation and to "rest in the LORD."

Few of us know how to rest even physically. We feel we must be pushing ourselves with mind or body all the time. We cannot let down for a minute. In the lesson that Jesus gave Martha and Mary He emphasized the need for relaxation and quiet receptiveness, rather than for constant struggle and effort. Martha, occupying herself wholly with fleeting things, was wearing her life away in the never-ending details of housework. Mary by holding herself aloof from this activity was choosing the "good part" and thereby developing a power that in its possibilities of accomplishment exceeded all Martha's feverish industry and worried management. Mary was building up the spiritual. Martha was tearing down, wearing herself out with the material and physical. Marthas are found everywhere even today dissipating their higher forces, dusting the dust collectors, keeping every chair or ornament in just such a place and position, every window shade at just such a height, forcing their tired body from one activity to another all day long, day in and day out, giving themselves no opportunity for restful relaxation and spiritual receptivity. Neatness may become a mania.

Periods of detachment and communion in the silence are rebuilders of nerves and strength, renewers of courage and inspiration. Let us take time or make time *today* for spiritual meditation. "Be still, and know that I am God."

Today let us exercise our dominion, the dominion given us as sons of God made in His image and likeness. It is said that we are only just beginning to know the things we are capable of, the achievements we may accomplish, the wonders we may uncover. Compared with a hundred years ago the civilization of today has made great progress. Even in the memory of one lifetime many wonderful changes have come about, such as travel by automobile, by airplane, and by submarine; the radio bringing voices from all parts of the earth; telephone, telegraph, and cable establishing instant contact with even the remotest parts of the globe. Science is daily bringing greater and greater wonders to light. Consider the electric eye, for instance. Who a few short years ago would have believed all the magical wonders attributed to this one discovery! Mind has no limits. It is we who impose limits on it. Would that we could all of us emulate the confident dominion of that bold young stripling David with his primitive sling and his stones out of the brook! In the face of the most overwhelming odds David *knew* how absolutely dependable was Jehovah, his God! With an unquenchable faith and an unswerving trust in the divine such as that, what could we not accomplish! The dominion is ours. Let us exercise it!

Mind likewise determines the state of our health. For it is wrongly directed thought that develops our

aches and pains, our weak stomach and heart, our nervous disorders and skin imperfections, all as the outward expression of emotional maladjustments and fears. By right spiritual relations we can become immune to "catching cold," to taking this or the other disease, to suffering and inharmony of any and every kind. Conscious purpose regulates and organizes life physically, mentally, and spiritually. To assert the dominion of spirit, the "I am," I is to begin to live in paradise here and now. For when the divine power acquires its full expression it accomplishes its own ends. What many people fail to realize however is that this creative power is a two-edged sword, working whichever way it is wielded: to build up if rightly used, to tear down if wrongly applied; for the law of cause and effect is always at work. Hence we must exercise our dominion for good only. That is the meaning of that phrase in the Lord's Prayer, "Leave us not in temptation, but deliver us from evil." We want our creative thought to be constructive, not destructive.

But until we lift our vision these potent invisible forces are apt to remain unrecognized. In II Kings there is a little story which illustrates this point. The prophet Elisha and his young companion were faced (as we are at present) with hordes of enemies who were apparently invincible and who inspired in Elisha's young companion a great fear. He was utterly dismayed and exclaimed, "How shall we do?" He saw only the material manifestation of might. But Elisha bade him lift his eyes, and the record goes on to say that when he had lifted his eyes spiritual vision was given him, and he saw

the mountain was filled with horses and chariots of fire, something that had not been evident to him before he lifted his eyes. Then having seen, Elisha said to him, "They that are with us are more than they that are with them." The spiritual forces, it is true, are always invisible; but because they are invisible we are all too apt to forget how prodigiously active and tremendously potent they can be.

Today let us begin to realize that life is eternal, that it is not something that began here on this material globe, goes on for a brief sixty or seventy years, and then ends in death and oblivion. Since life is God it had no beginning and will have no end. Behold, there is no dreary shadow hanging over us. We shall undoubtedly shed the material body when it is no longer of any use to us in our ongoing; but the spiritual counterpart, of which we as yet know so little, will take up and carry on. Paul says, "Thou foolish one, that which thou thyself sowest is not quickened except it die." Let us awake to the everlasting inspiration of the thought that life continues, not ends, after the death of the body, and that the further we advance and grow here, the further along the path we shall be when we pass on over into that other and higher spiritual condition. Knowing the issue to be so momentuous, let us then not be trivial in our aspirations and attainments. Let us not make life trivial by any senseless and futile activities, but co-ordinate our mind and endeavors according to the higher standards we have established. As the poet, Longfellow wrote.

"Life is real! Life is earnest!

And the grave is not its goal."

There is need for zeal in learning and applying the spiritual laws underlying everything, for making the most of our brief opportunity to help establish the kingdom of heaven on earth. "Thy kingdom come," we pray. Let us begin without delay to help bring that beautiful kingdom into realization!

Today let us realize that health is spiritual. We look constantly to the body for our well-being, putting the emphasis on the material. Some part of us gets a little out of order, a little imperfect in its functioning, and forthwith we think about it, dwell upon it, talk of it to others, complain of it continually, and so impress it upon the subconscious until the subconscious obediently accepts our dictates and brings it forth into manifestation more and more. We should begin at the first sign of discord to affirm the Truth of Being, to see only our innate perfection of spirit, our oneness with our Creator. We should emphasize and establish in mind our paradise of harmony in Him, and the Truth would free us as promised. "Ye shall know the truth, and the truth shall make you free." To be spiritually minded is "life and peace," Paul tells us. If we established the habit of praising God from whom all blessings flow, blessings such as we have never known how to ask for would flow to us. Life would be one continuous paean of praise to Him for health and strength if we could see the perfect always and realize continually: "I and the Father are one."

Today let us obediently walk with God. There is a peace that passes understanding; but clogged with earthly thoughts and temporal delights, we

lift ourselves toward Him only with the utmost difficulty to find it. Joy and satisfaction come not of worldly things but of spiritual, from dwelling "in the secret place of the Most High." There is a mental rest that exceeds physical relaxation in its power to renew and rejuvenate. As children of the King it is ours to claim. Yet how few find it! Look into the faces of the people you pass on the street. How many reflect any inner serenity, quiet peace, or spiritual joy? Mostly you read in them thwarted desires, discontent, nervous irritability, bad passions, the aches and pains of an ailing body, grouchiness, depression, and all degrees of inharmony. To find one who has awakened in His likeness and entered paradise with his Lord is such a rarity as to be almost unknown.

Let us change our viewpoint and rise above the material. Are the skies drab and the outlook dreary? For the inner eye there are still sunshine, green fields, and singing brooks. Think of them. Let us alter the sky line to suit ourselves. Dark days need not remain dark where there is the inward sunlight of God's love to gild everything for us. Let us be like the joyous little meadow lark and let our heart sing with sheer delight in our Maker. With no reservations, no limitations, let us praise Him from whom all blessings flow. The statement "I will love Thee, O Lord, my strength!" is a producer of joy, a joy such as only the heart of an innocent child knows.

When Jesus walked toward Emmaus at evening, with His two disciples after His resurrection, the account tells us that as they drew near their destination He made as if He would go on. He waited

to be invited in. But they said to Him, "Abide with us; for it is toward evening, and the day is now far spent." When He had entered He was revealed to them, for until then they had not recognized Him, and great was their joy! Let us invite Him in, for without Him there can be no radiance of joy in our heart. When He has come in He will be revealed to us, and the peace that passes understanding will be ours. Let us not defer the blessed time of that realization. Today, now, is the accepted time. "Today shalt thou be with me in Paradise."

"Thy Will Be Done!"

Mildred N. Hoyer

"Thy will be done." There was a time
I prayed the prayer reluctantly,
In fear of what Thy will might bring to me.
Resigned, I steeled myself to face the worst,
Like some poor criminal, convicted and accursed.
Afraid to meet a fate I fain would shun,
Reluctantly I prayed, "Thy will be done."
"Thy will be done." Truth has revealed
What those four words do really mean;
I pray them now in faith, serene.
I am convinced Thy gracious will for me
Is better than the best that I can see;
For Thou dost know the secret yearnings of my heart—
Thou seest all complete, whereas I see in part.
Thy will is not to punish, but to bless;
Thy will is for my greatest happiness.
I seek it now as flowers seek the sun
And pray expectantly, "Thy will be done."

Without Reservation

NARADA EVALDT

THE BIBLE INFORMS us that "every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete."

It further says: "For there is one God, one mediator also between God and men, *himself* man, Christ Jesus."

Jesus came and lived among men, teaching, preaching, and demonstrating that God is love; that God created man in His image and likeness and placed within each man a portion of Himself, the Christ, that through developing this indwelling Christ man changed imperfection to perfection. Jesus constantly reminded man of his power to do this, beseeching him to strive for this perfect state: "Ye therefore shall be perfect, as your heavenly Father is perfect."

The Bible teaches that God is impersonal, impartial, no respecter of persons. "There cannot be Greek and Jew . . . barbarian, Scythian, bondman, freeman: but Christ is all, and in all." It describes God as love and states clearly and definitely in many passages that God's love is all-encompassing, without discrimination or reservation.

This encompassing love of God for all people was the central theme of Jesus' teaching, and His insistent plea was that man learn to have this same

all-encompassing love for his brother.

To sum it up, the Bible teaching is that a God of love is the Creator and Father of all: God "made the world and all things therein . . . and he made of one every nation of men to dwell on all the face of the earth." That man will discover his true parentage and live a life free from every lack if he will love every man, have good will for every man irrespective of who he is or what he has done.

Should we accept the teaching of the Bible as writings of men inspired by God? Did Jesus mean exactly what He taught? Are we to obey these teachings implicitly, without reservation, or can we alter them a little here and there so they are more in accord with our personal ideas, our personal limitations of love against certain people, groups or nations?

I stumbled mentally over these questions many, many times. Jesus admonished: "But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

Did Jesus actually mean that we are to love our enemy, pray for those who injure us, bless those who turn away from us, slander us, differ with us or in any way offend us? He added, "For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Would a deeper understanding of these words give us a spiritual guide pointing out a way that would make it easy to love all men?

Jesus never uttered an idle word; His every word was pregnant with meaning. Did this reference to

the impartial shining of the sun and falling of the rain contain another meaning, an inner meaning? "He that hath ears to hear, let him hear."

The law of growth is that whatever grows must be nourished. Both the sun and rain are necessary for the growth of seeds and plants. The law of growth runs through everything in the universe. God created man in His image and likeness—not just a certain man but every man. If man is to bring this image and likeness into manifestation it must be nourished and made to develop. Did Jesus use the example of the sun that shines on all and the rain that falls on all to point to the inner truth that the sun that rises on all is the Son of God, the Christ within, and the rain that falls on all is the living water of Truth that pours forth from the Christ! Man must be nourished by thinking God's thoughts, nourished until he grows strong and pushes away all barriers of resentment, criticism, and judgment that keep love bound.

God gave these gifts to every man, withholding them from none, but until man becomes aware of this sun of Christ love, this rain of compassionate understanding, he cannot be perfect, as his heavenly Father is perfect.

The words "good and evil," "just and unjust" merely designate those who are now aware and those who are not yet aware of the gifts of God and how to nourish them by the thinking of right thoughts. Those who are aware have a grave responsibility and a glorious opportunity to come out from behind the hedge of personal discrimination and demonstrate the virtue of the sun and rain. "Awake to soberness

righteously, and sin not; for some have no knowledge of God."

"God is love," but God is also law. His universe is governed by law and "love . . . is the fulfillment of the law."

Jesus said: "Think not that I am come to destroy the law: I am not come to destroy, but to fulfill."

"For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

The law of love is the law of creation. This law of creation is that everything brings forth according to its kind. It works so perfectly that it even creates imperfection perfectly. The seat of this law is in the mind. What we think we create, and what we create we live with. Our first step is to check our thoughts.

"You never can tell what your thoughts will do,
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind,
So they speed o'er the track to bring you back
Whatever went out from your mind."

When we think from the sun (the Christ within) and the rain (compassionate understanding) we create only thoughts that are loving and understanding. If we want a life free from lack, fear, misery, worry, resentment, remorse, restlessness, we cannot afford to place reservations on our love, our good will for all. Learning to keep love free from prejudice, criticism, and the disposition to "outline" for others may be difficult, but it is not impossible. If

it were, Jesus would not have encouraged man to become perfect. It will take patience and courage and persistent effort, but it can be accomplished. The main requisite is to set aside the personal self, both our own and that of our brother, and think from the impersonal Christ within. When we can do this, even in part, the glorious reward will spur us on to obey completely and implicitly the teachings of the Bible. To love without reservation is the way of self-preservation.

The Heavenly Mansions

Amy S. Grubb

"In my Father's house are many mansions . . .
I go to prepare a place."
"I will not leave you comfortless."
"God shall wipe away all tears" from your face.

Those comforting words of the Father's love
Give purpose and uplift to life;
To this war-weary world that is yearning for homes
Free from heartache and hunger and strife.

In our blindness we've placed those mansions afar,
Beyond the mythical sea;
Those havens of love, of fellowship, faith,
Filled with healing eternal and free.

The kingdom of heaven is here in our midst;
Let us live in those mansions today.
If we seek we shall find is a promise divine
By Jesus, who lighted the way.

From Flanders Field: A Challenge!

Trentor G. Newcomb

O'er Flanders fields a Spirit goes
Among the crosses, where in rows
  Our place is marked. We are not dead!
  We live! Our souls march on ahead
With Christ, who long ago arose
  To set men free.

Short years ago we lived and taught
That peace on earth cannot be bought
  At any price. It is a gift:
  His peace He gave that it might lift
A war-torn world in darkness caught
  And make men free.

The torch of love is in your hand!
You constitute a mighty band
  That goes before. Your way prepare;
  For prayer has power! This armor wear:
The Truth you know! Let Truth expand
  And lead the way.

Take up His banner, all unfurled,
Accept the challenge that we hurled
  To men of faith. By strength nor might,
  But by His Spirit, by His right,
Whose place it is to rule the world.
  He goes before!

Whom Do You Live With?

ALFRED BARRETT

IN THE MIDST OF all this talk about the marvels that are to be in the future, I wonder if we are cognizant of the fact that the greatest of all marvels is right here "at our elbows," as it were: the marvel of our thinking process, the thoughts we daily live with. "Thoughts rule the world." Emerson apparently realized this when he made the statement. He must have understood the transforming power of mind, for he no doubt had lived with great thoughts all his life. Hawthorne tells us that "it was impossible to dwell in his vicinity without inhaling more or less the mountain atmosphere of his lofty thought." What an illuminating remark! And how penetrating!

A friend of mine once told me, I recall, how a favorite high-school teacher of his used to tell him that he had made it a practice to live with inspiring thoughts every hour of the day, the thought of cosmic motion, for example, or the vast movements of earth, stars, and planets across the heavens. He had lived with these throughout his life until almost unconsciously it seemed that he was becoming a part of them. There were moments in fact when he suddenly felt that he and his thoughts were one, that in entertaining them he was actually identifying himself with the grandest of God's handiwork. This sense of mental identification grew more and more revealing. It was establishing a unity with the high-

est and best, with what had fascinated the advanced souls of the ages, with the primal source of existence, the power we call God.

The thing and the thinker were one! That was the true revelation! That was what my friend's teacher had found! That is what is meant by delving into the principle of things, seeking its assistance, getting acquainted with it. That is what we all are looking for, what we all are endeavoring to discover, what we all are attempting to understand. Our spirit is God hungry, and whether we believe it or not, it is trying to get in touch with the parent power, making an effort to tap the mighty reservoir. Its one tuning-in instrument is thought, the infallible key to the vaults of the Eternal, the magic dial to the universal station; for through our thinking we rise to the level of mind and consciously realize a state of at-one-ment with it. Oneness is the secret of it all, the consciousness of man's oneness with his Maker. Be at one with God, and with His various aspects, life, love, Truth, intelligence, substance; feel your oneness with the great superlative, and everything will change for the better, since one's enterprise works toward the good when one is in harmony with All-Good.

This consciousness of oneness is consequently the pearl of great price. It is the gospel our Master came to preach, the teaching that has made man a new creature. For what we are, we express. Function on the plane of consciousness that is life, and you will possess vigorous health; on that which is love, and you will express kindness, sympathy, devotion; on that which is Truth, and you will stand for righteous-

ness; on that which is Mind, and you will manifest intelligence; on that which is substance, and you will demonstrate abundance. Rise to the level of the consciousness that is God, the sum total of all these, and you are one with Him, one with principle, one with the fountain from which flow the living waters. You will be one with the Father in the very real sense that Jesus was. "I and the Father are one." That was His supreme thought. He was clothed in it. He lived with it. He realized its import. What we realize, we live with. Jesus lived with a sublime thought, a high ideal, a power omnipotent. So do we the moment we know that it is God in us that is our very life, the instant we see that it is Christ who makes this knowledge possible. "God is. Man exists (from *ex,* out of, and *sistere,* to stand forth). Man stands forth out of God." This should be our abiding thought.

Living with such thoughts is therefore a step toward the goal. It is the first step we take to acquire a spiritual understanding. This understanding will vary and change with our growth until it arrives at its final consummation. No one can describe this degree of completeness except the person who experiences it, even though momentarily. He alone is capable of describing it. Jesus achieved it to perfection, He demonstrated it at its fullest. Oneness is again the only word for it. Until a sense of our oneness with God dawns upon our imagination, we are still under the illusion of false belief, the belief in separation, disconnected entities, isolated bits! Isn't that how we are apt to view ourselves?

But man and God are inseparable. Such a realization is spiritual understanding, "the gift of God."

This ought to be our uppermost thought. Vision will then be enlarged. A more correct interpretation of life will follow. Our mental make-up is largely the result of this interpretation, and it is usually personal, because life starts in this way. It begins with those we live with. Our parents? Yes, thoughts in action—are they not?—an expression of Him about us, idea reflecting His image. It is these thoughts, regardless of whether they operate through the medium of books, of family, or of acquaintances, which determine our perspective of the world, and the resulting state of consciousness we call our mind.

The friend I previously mentioned to some extent illustrates the above. He used to say that when he was a child his father was wont to quote the poets. Their names thus became symbols for him, connoting greatness, scholarship, accomplishment. They got to be household companions and awoke in him a desire to be always on familiar terms with the famous men of the past. This desire found fulfillment in part by longing to move on a plane with the creative minds of the illustrious, those "who see that the spiritual is stronger than any material force." They did not have the entire Truth, but they helped point the way, broadened his outlook, tested his thinking capacity, aided his judgment, and fired his imaginative faculty. This is by no means incomprehensible. We are the offspring of Mind, imaging its many attributes. Each of us craves perfection, attempts to push forth, to emerge. Why? Because that is the nature of Mind. It is forever becoming, striving to excel itself in whatever form it assumes, trying to do better than its best. It reflects, upbuilds,

constructs. So do the aspects of mind seeking expression through us. They constitute man.

They are ingrained in the blood, a portion of every cell. We are a plant of heavenly, not of earthly soil, someone has said—or words to that effect; we are Spirit come forth in varying degrees of manifestation, and it is Spirit that is ever reaching out, instinctively turning to the light, pouring through one eternally. The minute it responds to "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," it should be given precedence over all else, for it is then inquiring for its own. Such are these promptings from within, these divine urges, these latent yearnings: love aiming at the summits of attainment, Truth demanding an audience, the immortal in man calling for its long-due recognition, Spirit forever pleading in our every behalf, making constant intercession, as Paul says, "with groanings which cannot be uttered."

With whom do we live then? Father, mother, brother? We do externally, but internally we live with something much nearer our real self, the Spirit of truth, if only we were aware of It. That is how we are formed, to function from center to circumference, from Spirit to soul to body, ever positively, to be everlastingly conscious of our union with the First Cause. For what is this spiritual consciousness of ours if not the perpetual awareness of Him in whom we live and move and have our being, and of His Christ waiting to be given the right of way. Only then will the Spirit be free to act, to make

itself a quickening agent, to let its voice be heard. Once the person is out of the picture, the good in us will turn to the good that is, as the flower that veers to the glorious sun. All needs will be attended to, each broken fragment made whole, the lost found. "For, lo! my own shall come to me," writes the serene John Burroughs. The mate expected is somewhere expecting us, the position wanted is ready to be filled, the home rightfully ours is on its way—everything according to the Creator's plan, and geared for action, unless mortal mind interferes with it.

Now whom do you as an individual live with? Husband, wife, children? You probably do. You also live with what is much more privately your own, your very thoughts. Of course you may know this. Very well. But don't you live with something more intimate still, some entity that is almost another self, the better self, as it is often called, the Christ within? Is not He so near that in our human terms we feel He is the ever-present friend in time of trouble, the sure help in time of necessity, the source of strength on the day of adversity? Are you able to realize this for a single second? If you are, then you will never be quite the same again; your life will be entirely altered for the better. You will notice that the Christ will begin to express through you; the mind that was in Jesus will be yours and will "guide you into all the truth" about all things. Old habits will pass away. Ill health, unhappiness, and lack will disappear, because your thoughts about them will have vanished. You no longer harbor them, so you cannot be influenced. Get rid of the thought and you

get rid of the thing. Once Christ fills your heart, all lesser affections depart. Light has dawned for you and darkness has fled.

On the day that this light dawns, you will have traced your true lineage, from whence you came, what your real origin is, the home that is yours, with whom you live. Jesus knew whence He came, He claimed His divine sonship, told the people who He was, begged them to see where He abode, demonstrated the type of thoughts that were His. What is your lineage? Have you ever asked yourself who your Maker is, in whom you abide, with whom you live? The answers to these queries will show if you too, like Jesus, know whence you are, if you too dare assert your sonship, if you too dwell in "a house not made with hands," if you too can perform the works He did, and even "greater *works*."

Believe These Things

Jean Aston Fulkes

Believe whene'er some good you loose
  That good returns, its strength and power unspent;
That when you wrong ignore and evil scorn
  They silently depart in discontent.
Believe these things, and in your heart
  Expect the slow, sure crop in season due.
Exactly like the chosen seed you sowed,
  A yield select will find its way to you.

Living Truth

HEALTH

L. STEVENS HATFIELD

HEALTH IS AN Anglo-Saxon word meaning hale, whole, well. It is in essence the normal condition of all things. It is not something we get from some place afar off, rather it is the spirit of Being, universal, enduring, a gift of God, God Himself in vital principle.

Often when we turn to God for healing, thinking we have complete faith, we continue to hold to our sense of sickness, we continue to believe that we can be relieved only through material measures. It is difficult for the human mind to give up its sense of ills, to give up human methods of relief and repair. But if we are to accept God as our health we must let go of human aid and let God's perfect idea of Himself find expression in us.

Every growing thing has its individual seed, and in that seed is the spark of its life. The seed is easily discernible with the eye, but the spark of life remains hidden from view. The spark of life in man is called the Christ.

In the beginning God created man; that is, in the beginning of every form of new life there is God as the spark of that life. When this seed is planted it immediately begins its perfect work of forming the sort of life that was inherent in the seed. In an apple seed an apple tree begins to grow, in a bird a bird form is produced, in an animal the

kind of animal that only this seed could bring forth; and in man only a man can start to grow. "And God said, Let the earth put forth grass, herbs yielding seed, *and* fruit trees bearing fruit after their kind, wherein is the seed thereof." This seed in man we call the Christ, which at the time of implantation begins at once to form the perfect man. "For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man." It is only after man has become a human being, after he has received the breath of life, that he can go his outer way independent of his indwelling Christ. This independence often leads him into erroneous experiences, where he may make the further mistake of blaming God for the ills that befall him. He should remember at such times that God is good and direct his thoughts toward Him ininstead of toward the condition he has created.

Not long ago I was talking to a man who had lost his left hand in an accident. He told me that his father was a gambler who wanted only to play cards for money, that he went away and left him and his mother, and that shortly after that his mother died, and since then his life had been hard. He blamed his father for it all, and he said, "I inherited my desire for gambling with cards from him," and then he added, "When I was low on my luck I lost my hand; my life has been filled with misfortune." He was bitter about it though it had all happened years before.

I said, "Can you shuffle cards with one hand?" He said: "No. I have never been able to gamble

since I lost my hand. Before that I never had a dollar put by. Sometimes I didn't even have a shirt, for I would gamble my clothes away, my desire to play cards was so strong. After I lost my hand I was so afraid that I would be dependent that I began to work and save my money. I now have five thousand dollars in securities. I own my own little acreage and a nice bunch of cattle. I'm quite independent." I said, "What marvelous good came of losing your hand." He was astonished and said he had never thought of it in that way. He had always thought of it as misfortune. He went away still pondering the wonder that had come to him. Always God will create good for us if we hold our mind to good. "If I do but touch his garment, I shall be made whole."

When your mind is stayed on God as life, you cannot be conscious of a lack of health and wholeness in any part of your body. When imperfection seems to be manifesting itself turn your thought to God and know and acknowledge that His healing life is flowing freely through you, harmonizing, soothing, and restoring every cell and nerve and part of your being.

Each morning before you start your tasks for the day pause long enough to consecrate your body to the service of God. Consecrate your eyes to seeing only beauty and goodness, your ears to hearing only that which is true and helpful, your mouth to speaking only kind and constructive words, your hands to doing His appointed work, your feet to following after Him. Your body will become radiant and strong and perfect, a fitting temple for the dwelling place of Spirit. Your affairs will glow

with success. You will truly be a child of God, heir to His kingdom and righteousness.

The Spirit of God is the spirit of life and health. God's healing Spirit gives life to your mind and health to your body.

Say often: *I feel Thy life flowing through every cell and nerve in my body, a vitalizing stream that constantly renews every part.* Stop and see if you can really feel this life stream coursing through your being like a "pure river of water of life."

With every breath you take you draw upon His life and you are quickened by the breath of His Spirit.

God is the health of His people. His people are all persons who accept Him as their Father. Realize with Jesus the Christ that God is the health of His people and you will be made whole.

To increase your understanding of health draw near to God. Withdraw from any physical or mental inharmony that may be troubling you. Concentrate your every thought on the idea that God, the Spirit of life in you, is your perfect health. Affirm your oneness with Him: "I and the Father are one." Declare your health is His: *today I am filled with the Holy Spirit of life and health.* "For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah." Behold His perfection expressed in you. "Let us press on unto perfection. . . . for God is not unrighteous to forget your work and the love which ye showed toward his name."

See yourself transformed into the manifestation of perfect health. Health, perfect health, is your inheritance because you are a child of God. If you are

sick and truly desire to be well, God will heal you. The quickening power of His Holy Spirit is always active in you. Declare that you are conscious of it, feeling it at work in and through you, restoring you to perfect health, making you every whit whole and well. Make known your willingness to be made whole. Declare: *I am spiritually quickened and healed, praise God!*

Ill-health is a condition out of tune with the perfection of Spirit, hence it can be overcome through faith in the indwelling Christ power inherent in every human being. Declare your faith in God, the perfect man-idea. See yourself as perfect health. Feel perfect health in your being; it will be made manifest. "Know ye not . . . that Jesus Christ is in you?"

Your health is not dependent upon outer circumstances. The source of your health is God, and health becomes manifest for you when you accept it through the Christ who dwells within you as the very life of your being. Keep your mind centered upon the idea of Christ as peace and harmony and new life, and new health will begin to surge through you and you will be renewed in body and mind. You will "walk in newness of life."

Today you are filled with the Holy Spirit of life and health. From the Most High healing perpetually flows forth in a mighty stream to bless, to heal, and to make you whole. Be steadfast in proclaiming the inner Christ as your harmony and health. Health is from God, for God is health. When you turn to Him for healing take your mind off that which is contrary to Him and think only of His life, His strength, His health. You will be whole and well

when you let God reign in your body as the presence and power of health. You become diseased when you turn from God and think of yourself as susceptible to disease. When you return, "turn again," to God, you at once return to health and wholeness. "Them that had need of healing he cured."

When you need health, to what or to whom do you turn? Do you rush for material aid, or do you turn instinctively to the Christ within you? Do you begin probing for the cause of your illness? Or do you feel after His Spirit within you? Do you abide by His promise, "I will take sickness away from the midst of thee." Healing appears when you cast from your mind every thought that would oppose healing. In the higher realm of mind and Spirit we see ourselves free from all thought of disease. We know that in the sight of God we are whole and well.

Man becomes diseased through his belief in disease. A sense of pain in the physical man is insistent. It refuses to be downed. The sense of hurt or helplessness is almost overpowering. But through it all the healing presence and power of Christ remains within him unchanged, unaffected. This presence of Christ in you is mighty to make you whole.

I have a friend who is a trained nurse. She told me that at one time, when she was in a Chicago hospital, a patient was given up to die. The patient's family had been notified that she had only a few hours to live. A visiting doctor came to the hospital and was going the rounds with one of the regular doctors. Coming to the door of the sick woman's room he stepped around the screen and without knowing who she was or the state of her physical being he said:

"Good morning, Madam, what a beautiful picture of health you are, you should be up and about gladdening the hearts of your family and friends." The nurse told me that that woman lived, that she had been so receptive to the message of life given to her by an unknown person—she didn't know the man was a doctor at the time—that she felt a vital pulsation of life surge through her, a stream of "living water"; she felt actually well. She left the hospital and lived for fifteen years in perfect health to the surprise of her friends and relatives as well as the doctors and nurses at the hospital.

My friend the nurse cited another incident, which was reverse of this. A woman came to the hospital for a curettement, a very slight operation that would take only a few minutes and that would keep her in the hospital only a few hours. When she came in she announced that she was cancerous. She said her grandmother and her mother as well as an aunt and an uncle had died of cancer, and she knew that she had one. A thorough examination proved her to be in perfect health except for the condition requiring the slight operation. In spite of the doctor's assurance, she stoutly maintained that she had a cancer and within the week she was dead. Thus the mind works havoc with the body.

If you feel a pain anywhere in your body, bless it. It is the Spirit of Christ in you telling you that you are making a mistake of some kind, mentally or physically. It is warning you to change your thoughts or your habits. Give thanks for the warning and begin at once to watch your thoughts, your speech. Erase all negation and affirm life and health and

love. Bless your body, every part of it. Blessings always create good, for they are of God.

The thought of healing must be persisted in, must be held to in spite of any outward condition, "Though he slay me, yet will I trust in him."

If you need more health, increase your consciousness of health. Keep your mind clear of all belief in disease. Realize that in the sight of God you can never be anything but whole. Cease to think of the disease you want to overcome and think of the health of God being poured through you even as light is poured through an electric-light globe.

To be healed you must think in terms of health. God created you whole and perfect, "in His image." You are healed through the knowledge that within you is a divine power expressing itself as perfect health. The healing presence of God exists today as it has existed from the beginning of time. It is the presence of life, strength, and perfection within you. "Jesus Christ healeth thee."

Relax and rest in the knowledge that God life is flowing into and through you, permeating every part of your being, working incessantly to build new, strong, healthy cells that will do their healing work in you. "I shall yet praise him, *who is* the health of my countenance, and my God." "You *did he make alive.*"

Each day God renews His gift of life to you. Each day make it a point to receive this gift of life from Him. Make it a point to thank God for good health. Make it a point to pass on to others the healing life of God by living it in its fullness and righteousness. "Even so let your light shine before

men; that they may see your good works, and glorify your Father who is in heaven."

Your body is the outpicturing, the reflection, of your thoughts. When you take words of life and strength and meditate upon them, a new feeling of life fills and thrills your whole body, and you become conscious of a quickening flow of vigorous health and strength. Words are creative, and when spoken with confidence they must ever bring forth that which they depict.

Praise and bless the life of God in your body. "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily."

Know that the life and health of God are active in you this moment, strengthening and renewing every cell of your body, constantly restoring and rebuilding it. "Your body is a temple of the Holy Spirit which is in you." You are at one with God's pure life and substance, perfect in all your ways.

Start this day right where you are and claim God as your health, as actually present and dominant in your life, know that it is His will for you to express health when you wholeheartedly unite yourself with Him: It is not I; it is "the Father abiding in me doeth his works," the works of healing. Never mind the condition that seems to need healing. Concentrate on God as your health. Feel Him working in you to do His good will. Don't question. Don't doubt. Don't look for results. Let them come. "I will strengthen thee; yea, I will help thee; yea; I will uphold thee." Say often: *The soothing, vitalizing, cleansing life of Christ now is manifest in me as perfect health. I relax and let His healing work be done.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, September 1, 1946

UNITY SUBJECT—*The Principle of Honesty.*

INTERNATIONAL SUBJECT—*Right Uses of Property.*
—Exod. 20:15; Prov. 30:7-9; Matt. 6:25-33.

15. Thou shalt not steal.

7. Two things have I asked of thee;
Deny me *them* not before I die:
8. Remove far from me falsehood and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me:
9. Lest I be full, and deny *thee,* and say, Who is Jehovah?
Or lest I be poor, and steal,
And use profanely the name of my God.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

GOLDEN TEXT—*Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.*—Matt. 6:20-21.

SILENT PRAYER—*I have regard for the rights of others, and until those rights are established I deny the right of the self in me to any claim on my attention.*

The mentally mature person places consideration of others before self-interest as a matter of course. The immature person considers himself first. Dishonesty in all its phases—and they are many—is a mark of immature thinking.

Stealing and lying are mentioned together because both involve violations of the truth. To appropriate the goods or property of another and to deceive another concerning the truth or withhold the

truth from him are both forms of robbery. Covetousness, on which stealing feeds and grows, involves the inner faculties as well as the outer affairs. The temptation to steal is overcome by our entering into the Christ Spirit and transforming the desire to possess into the desire to give or to share.

Primarily a principle and only secondarily a policy, honesty goes to the root of character, making its possessor true and sincere in all his dealings. Jesus said, "I am . . . the truth." Each of us should make this affirmation and work to make it actually as well as ideally true. To be true in ourselves or honest with ourselves means that we recognize the limitations of the personal self and deny them any part or parcel in the directing of our life. At the same time we recognize in ourselves the promptings of the Spirit of truth, the source of all in us that is changeless or enduring.

The opposite of dishonesty is the unselfish spirit of giving or sharing. "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." The desire to share, to relieve the needs of others, is as far removed as may be from the spirit that seeks only to get out of one's work all that it is possible to extract for oneself. Material selfishness and self-seeking make their influence felt in the character, becoming manifest as various subtle forms of graft and dishonesty. Unless it is counteracted by the Christ Spirit of truth and selflessness the desire to possess oneself of what is in fact another's will at some time work out into manifestation. Once an impression is

made on the sensitive thought substance, that impression remains until it is either manifested or erased by a stronger impression of an opposite nature.

To be true in ourselves is the one great desire that contributes to the growth of Christlike character, making us one with God.

"Remove far from me falsehood and lies."
Until the heart is permeated with Truth oneness with God is not possible, for God is Truth. If in our dealings with our fellow men we are true and sincere, and if at the same time we are honest with ourselves, we need have no fear that we are children of God or expressions of Truth.

In the building of character and the expression of sincerity, honesty, and integrity, an essential rule is the avoiding of extremes, the maintaining of a just balance.

"Give me neither poverty nor riches."
To set the heart on riches is to throw the life out of balance and make oneself a stranger to poise.

The taking of overmuch thought for food, shelter, and clothing tend to materiality of outlook and destroy the trust in God that is essential to the Christ consciousness. Instead of being anxious for our life we do well to declare that Jehovah is the source of our supply and that the supply is unfailing. Then we stand by this affirmation, disregarding appearances of these are adverse. The first consideration is to make sure of our spiritual values. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." We do not have to strive for things. They come to us when we devote ourselves wholeheartedly to our tasks with the object

of putting ourselves into our work and of giving the best service of which we are capable. This confidence in goodness and the possessing ourselves of it are the ways of the kingdom, and when these are once assured to us by our trusting and dwelling in the thought of God as our all-providing Father, we are ready to realize the other things that come of their own accord after we have laid the foundation for them.

QUESTIONS

1. Of what is dishonesty a symptom?
2. How is the temptation to steal overcome?
3. How do we make actually true of ourselves the affirmation "I am . . . the truth"?
4. Can the desire to share supplant the desire to appropriate and be made effectual?
5. Why do we not have to strive for things?

Lesson 10, September 8, 1946

UNITY SUBJECT—*Truth the Way of Life.*

INTERNATIONAL SUBJECT—*Truth and Sincerity in Speech.*—Exod. 20:16; Prov. 26:23-28; Matt. 26: 69-75.

16. Thou shalt not bear false witness against thy neighbor.

23. Fervent lips and a wicked heart
Are *like* an earthen vessel overlaid with silver dross.
24. He that hateth dissembleth with his lips;
But he layeth up deceit within him:
25. When he speaketh fair, believe him not;
For there are seven abominations in his heart:
26. Though *his* hatred cover itself with guile,

His wickedness shall be openly showed before the assembly.

27. Whoso diggeth a pit shall fall therein;
And he that rolleth a stone, it shall return upon him.

28. A lying tongue hateth those whom it hath wounded;
And a flattering mouth worketh ruin.

69. Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus of Nazareth.

72. And again he denied with an oath, I know not the man.

73. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech maketh thee known.

74. Then began he to curse and to swear, I know not the man. And straightway the cock crew.

75. And Peter remembered the word which Jesus had said, Before the cock crow; thou shalt deny me thrice. And he went out, and wept bitterly.

GOLDEN TEXT—*Wherefore, putting away falsehood, speak ye truth each one with his neighbor.* —Eph. 4:25.

SILENT PRAYER—*The Spirit of truth is the mainspring of my thoughts, words, and acts, and through it my life is held true and upright.*

Falsity of man to man is more easily detected than falsity on man's part toward God, therefore we are warned to overcome first the practice of speak-

ing falsehoods concerning our neighbor. Truthfulness is more nearly all-pervasive than faithfulness, which Jesus explained was first to be expressed towards others, and afterwards in our own affairs. "If ye have not been faithful in that which is another's, who will give you that which is your own?" Likewise, unless we tell the truth to others we are not true to ourselves. Truth has a pervasive quality. It flavors all of life for the one whom it possesses.

Whoever is true and faithful to his family and friends, but who drives a too sharp bargain in business or takes unfair advantage of another less quick-witted or clever than he, is not true to himself and is not moved by the Spirit of truth. He is moved by personal affection in the one case and in the other by self-interest and a mistaken notion that dishonesty pays. Honesty pays because character is the capital that makes a person solvent in the spiritual realm as well as in society, and furthermore because understanding of the truth of life is impossible without it. As long as a person thinks that by cheating or deceiving others he can improve his own status he is self-deceived and cheats himself of the chief thing that would make his life a success, namely dependability. The one who forfeits the confidence of others does not soon regain it.

Two forms of falsity dealt with in this lesson are hypocrisy and flattery. Jesus Christ especially warned against the former, and the latter is closely akin to it. To say one thing and mean another ("fervent lips and a wicked heart") is deplorable enough, but to pretend admiration and esteem where in fact latent dislike and the attitude of adverse criticism exist,

is to "lay up deceit within" one's heart, and make trouble for oneself in the future. When the confidence of others is lost the reaction is not to the credit of the one who is responsible.

When our love of Truth and our determination to express it surpasses and overcomes our fear of the consequences of speaking what is true, we can come forth into the world of the mature adult and begin to face the consequences of our own acts. Until that time we are as children, seeking to escape punishment for wrongdoing while maintaining our erroneous habits of thought, speech, and action. The apostle Peter could not face the accusation that he was one of Jesus' disciples, and declared with heat that he did not know Him. When he came to himself Peter had the grace to weep bitterly over his lack of loyalty and truthfulness.

To develop truthfulness it is necessary for us to understand something of the nature of Truth. To say that we are ill or poor or discouraged or incapable of succeeding in our undertakings is to speak falsely in the sight of God, for in the ideal we are well, rich, happy, and successful. But by allowing ourselves to build up a system of thought that is based on error we vitiate all of life and make the realization of Truth and uprightness impossible to us. As long as our thoughts are untrue we cannot expect to become true men and women in any lasting sense.

Back of our words lie our thoughts, and it is with these that our first efforts must be concerned if we are to know Truth. Much insincerity goes under the name of common courtesy or the social graces. The way to correct it is not by rudeness or boorish-

ness but by watching for the ideal side of others and recognizing it instead of the limited, human side. We are naturally kind and civil to those whom we like, and rudeness becomes impossible in the presence of active love.

The phrase "seven abominations in his heart" refers to a state of utter falsity in man, a state that must serve as a warning to anyone who is tempted to speak or act without due regard for the truth. Nothing but love can reach and cure a state of utter falsity, for love alone has power to bring us completely to ourselves. He who weeps bitterly over his failure in love and loyalty is awake to the necessity of transforming himself anew in the image of the Christ and of becoming a new man in Christ Jesus.

QUESTIONS

1. Why are we warned first to speak the truth about our neighbor?
2. How does honesty pay?
3. How do hypocrisy and flattery affect the one who uses them?
4. How does the love of truth and loyalty to it affect one's maturity of outlook?
5. What is the best way to develop truthfulness?
6. What reaches and transforms utter falsity?

Lesson 11, September 15, 1946

UNITY SUBJECT—*Satisfaction with Our Own.*

INTERNATIONAL SUBJECT—*The Perils of Covetousness.*—Exod. 20:17; Prov. 11:23-24; Luke 12:13-21.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

23. The desire of the righteous is only good;
But the expectation of the wicked is wrath.
24. There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet,
but *it tendeth* only to want.

13. And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.

14. But he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

20. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

21. So is he that layeth up treasure for himself, and is not rich toward God.

GOLDEN TEXT—
He that trusteth in his riches shall fall;
But the righteous shall flourish as the green leaf.
—Prov. 11:28.

SILENT PRAYER—*I am satisfied with what I earn by my own efforts, and I make it mine by putting it to the best possible use.*

To desire a thing and yet be unwilling to put forth the effort necessary to earn it is either childish

or sinful: childish because only children, not having arrived at the age of responsibility, are accustomed to having their desires gratified by their parents without making an adequate return; sinful because desire is the beginning of a process that culminates in possession, by unlawful means when the necessary effort to earn the desired object is not put forth. "The soul of the sluggard desireth, and hath nothing" because the sluggard is too indolent to do more than daydream. The robber desires a thing and takes it by stealth or violence without giving any return. A third class of persons desires a thing and makes no effort to possess it, merely indulging in envy of the possessor. None of these three classes of desirers keeps the divine law, and each one harms himself because of his attitude toward his neighbor's goods.

More important than any material goods are the immaterial riches that are ours to claim and use at will. If we are intent on getting possession of our inheritance of earthly things we cannot give much attention to the immaterial riches that we must possess if we are to become accredited citizens of the kingdom of God. In this realm we take possession of our estate only through use. We cannot pile up unused spiritual riches, for such riches cannot be hoarded. I cannot build up a reserve of unused faith, for it grows only as it is used. Love, wisdom, imagination, and all other spiritual gifts, like the widow's cruse, pour out only as they are drawn upon.

The spirit of the Christ is not a divider; it is a uniter. Instead of compelling my brother to divide with me our common inheritance, the Christ leads

me to yield my share in my brother's favor if his need is greater than mine, or to make myself so much at one with him that he will see of his own accord that my right is the same as his.

We are to keep ourselves from covetousness. This is a positive attitude, and with the aid of the Spirit of love we are able to hold ourselves to it. Once stirred up in us, this Spirit remains active, inspiring us to exercise our gifts without stint or weariness.

The "certain rich man" of the parable dealt in material goods. Our riches are chiefly in the spiritual realm, just as far the greater portion of an iceberg is below the surface of the sea, the proportion above the surface being indeed very small. We lay up riches in the kingdom of God by forgetting ourselves in the joy of needed service or in the development of the spirit of liberality. Once we learn to give of what we have, the pleasure derived from giving far exceeds anything that we may experience from receiving material gifts. All gifts may be shared, whether they are mere hope and cheerfulness or the faith that lays hold of God in a crisis and holds on until help comes.

We keep ourselves from covetousness by becoming conscious of the universal life and of others as equals with ourselves in their claim on our attention and interest. To desire more than our present abilities fit us to earn is to disturb the balance and equilibrium of the law. If we are satisfied with our own, this satisfaction fits us to enjoy it to the full and leads up to a capacity for greater things.

The "things of God" are not static. To increase

they must be added to daily. Faith, laid on the shelf and forgotten, evaporates and is not there when we think to look for it again. It must be brought out each day and used. In using our gifts and in making an adequate return for them we learn to live satisfyingly and fully even while we forget ourselves in the larger life of all mankind.

QUESTIONS

1. Why should we be willing to earn what we desire to possess?
2. How do we take possession of our immaterial gifts?
3. What attitude should we take toward those who are unwilling or unable to see our rights and accord them to us?
4. How does love help us overcome covetousness?
5. How do we lay up treasures in the kingdom of God?
6. Does satisfaction with our gifts lead to stagnation or to greater attainment?

Lesson 12, September 22, 1946

UNITY SUBJECT—*The Golden Rule.*

INTERNATIONAL SUBJECT—*The Practice of Neighborliness.*—Exod. 22:21-23; Deut. 24:14-15; Matt. 25:34-41.

21. And a sojourner shalt thou not wrong, neither shalt thou oppress him: for ye were sojourners in the land of Egypt.

22. Ye shall not afflict any widow, or fatherless child.

23. If thou afflict them at all, and they cry at all unto me, I will surely hear their cry;

14. Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy

sojourners that are in thy land within thy gates:

15. In his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor, and setteth his heart upon it); lest he cry against thee unto Jehovah, and it be sin unto thee.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

GOLDEN TEXT—*The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren,* even *these least, ye did it unto me.*—Matt. 25:40.

SILENT PRAYER—*My will is to enter into the life of others and see myself in them.*

That we should do unto others as we would have them do unto us is the rewording given by Jesus to the Mosaic law concerning the stranger and the help-

less. The sojourner or foreigner, who is without the legal rights of the citizen, shall nevertheless be accorded the usual courtesies. The advantages of citizenship and its privileges are not to be abused. They become responsibilities to be discharged, symbols of the mature outlook on life and its duties. In discharging them fully we prove our worthiness to be citizens of the kingdom and heirs of the civilization of Christ.

The Son of God is Christ, the divine-idea man. The Son of man is Adam, the expression of the Lord God. This expression is to be perfected by constant practice in right thought, feeling, and conduct. Perfection is attained when the Son of man sits "on the throne of his glory." He then rules as a king instead of being ruled by his own subconsciousness.

There is an innate goodness that is an almost unconscious possession of him who displays it. This goodness embraces taking thought first for others and last for ourselves. This divine order we can establish in the character by consciously and habitually recognizing the whole (the entire body of society) rather than the part (the personal self) as having chief claim to our thought. It is poor judgment to think first of oneself, to be interested in what affects one's own well-being only, and to do only the things that add to one's own profit or pleasure. The condition thus created will one day have to be justified, and the necessity of justifying oneself puts one at a distinct disadvantage.

When the light of divine understanding shines in consciousness its glory quickens the discriminating faculty. Truth is the standard by which the one so

quickened lives, and all motives, thoughts, and acts that do not accord with it are denied, while those which are in harmony with it are affirmed. Thus the sheep are separated from the goats.

The dividing line between good judgment and poor judgment is often buried deep below the surface of consciousness, and right decisions are not alway easily arrived at. Where a person's duty lies, what the right course of action is, and where the line falls are questions that each one must ask himself. When spiritual wisdom impregnates his thought he chooses the right course unerringly, almost without conscious effort. "Lord, when we saw thee hungry, and fed thee?"

Good and evil must be separated in our consciousness. The kingdom inherited from the foundation of the world is the kingdom within us to which Jesus referred when He said, "The kingdom of God is within you." It is a kingdom that can be seen only in the life and character of the one who has found and entered into the Christ consciousness.

Service is the test of value. In this lesson it is the one thing accounted good. In every department of life we find that the things that best serve us are considered most valuable. This is true in the mechanical, the moral, and the intellectual fields. In deciding what emotions and thoughts shall enter our consciousness and issue in life we should make service the standard. Emotion, thought, appetite should all serve us and do our will. The serving forces of nature build and sustain the body.

When the king or the higher self takes dominion and recognizes the services of these silent workers

they are given their rightful place at the right hand as serving the Christ even in matters of physical well-being.

QUESTIONS

1. What new wording did Jesus give to the Mosaic law concerning the stranger and the helpless?
2. Do the advantages and rights of citizenship carry with them corresponding obligations?
3. Is innate goodness an unconscious possession of the one who expresses it?
4. What does good judgment on our part include with respect to others?
5. How can we quicken our judgment of what is right and best to do in any crisis or emergency?
6. Why is service made the test of value in this lesson?

Lesson 13, September 29, 1946

UNITY SUBJECT—*The Love of the Christ.*

INTERNATIONAL SUBJECT—*Jesus and the Law of Love.*—Psalms 119:33-38; Matt. 5:43-48

33. Teach me, O Jehovah, the way of thy statutes;
And I shall keep it unto the end.
34. Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.
35. Make me to go in the path of thy commandments;
For therein do I delight.
36. Incline my heart unto thy testimonies,
And not to covetousness.
37. Turn away mine eyes from beholding vanity,
And quicken me in thy ways.
38. Confirm unto thy servant thy word,
Which *is in order* unto the fear of thee.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT—*Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.* —Rom. 13:10.

SILENT PRAYER—*The Christ Spirit in me is expressed in love to others.*

When it is divorced from all consideration of mankind the idea of God becomes an abstraction difficult for the mind to grasp. In the extract from Psalm 119 that is included in this lesson the Psalmist strives to lay hold of the power of God in order to keep the divine law. His desire is to love God and make this love a steppingstone to greater heights of loyalty and devotion on his part. He is not concerned about others. His sole concern is about himself, and the fervor of his supplication attests the difficulty of his undertaking. "Make me to go in the path of thy commandments."

Since the Psalmist many another has wished that it were not so easy to miss the path and that some divine compulsion might be brought to bear to keep him in the right way without too bitter a struggle on his part. To be held narrowly to the path without

variableness or shadow of turning in times of crisis would, when viewed in retrospect, be worth a temporary surrender of his gift of God, free will.

Such divine compulsion exists, and we may avail ourselves of it. It remained for Jesus Christ to point out to us the compelling power of love and to recommend it to us as the way of life, not life divorced from all contact with others and answerable to God alone but life in close proximity to others, with thoughts, feelings, interests, compassions, prayers intermingled with the life of our fellow men. For we cannot live to ourselves. Whether we like it or not we are all in life together, and our best solution is to learn divine co-operation through love.

"Love your enemies." Nothing less than divine compulsion avails to bring about such a radical transformation as the one here indicated. To set aside the critical attitude and hold an attitude of warm friendliness and trust; to persevere in believing in the good and discounting the evil; to pray for the persecuter instead of lasting out against him in rebuke and condemnation, all require the resistless power of love in full possession of the heart. Nothing less can do it. Our will is powerless to make more than a first feeble effort, but when love takes possession of us it moves us to impartial performance of the law.

Some have taken this commandment to mean that they must love their enemies as enemies. This is not the requirement, for no one can love an enemy. We are to love them as brothers. The sun and rain are impartial blessings poured out without regard to those on whom they fall. Divine love likewise is bestowed impartially on all alike, all in whom life

is endeavoring to express itself. Perfect impartiality is the criterion of love. We can become so imbued with the love of God as a principle governing conduct that we love friends and enemies alike, seeing all impartially as sons of the divine, and ourselves as one with them.

The commandment to love others does not look to the good of others only. It is for the good of the one who learns to enter into divine love and express it. Through loving he becomes conscious of his spiritual sonship. "That ye may be sons of your Father who is in heaven." While we hate our enemies we are sons of the Adversary or adverse mind.

Love that goes out to those alone who reciprocate it in kind and degree is human love, which is of little value in our training for divine sonship. "Do not even the publicans the same?" Human love is not under the control of the will, and its master is desire. In the balanced life desire is not a reliable factor, for it leaves much to be achieved before we can gain consciousness of our divine sonship.

QUESTIONS

1. What power is equal to the solution of our social problems?
2. How can we in sincerity and truth love our enemies?
3. How does love enable us to view those who hate us?
4. What is the criterion of love, and how can we pass it?
5. Does love benefit the recipient alone, or is it more blessed to give love than to receive it?
6. In entering into consciousness of our divine nature is human love a help or a hindrance?

Silent UNITY

My understanding is aflame with the light of Spirit.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

IN APRIL I wrote asking you to pray with me for a complete healing. The clinic diagnosed my trouble as either tumor of the throat or tubercular gland, with surgery necessary in either case.

As soon as I received your letter with affirmation I was not frightened any more, and I had the assurance that everything was going to be all right.

It will interest you to know that this week I went back to the clinic, and to their amazement the enlarged gland has completely disappeared, and of course no surgery is necessary.

My relatives and friends cannot understand what has happened, and when I try to tell them they think I am crazy. But I am so happy and so very thankful I could shout from the housetops.—*Mrs. C. O., Ohio.*

He Shall Have Abundance

I WISH to express my appreciation to Unity for the good it brings to me. It is through the study of Unity that I am the recipient of God's good. I cannot begin

to list on this piece of paper all of God's goodness. I have just recently been blessed with a more desirable position with a higher salary.

I thank Unity for the prosperity bank, for the increased faith in God that it has brought me, and for the better Christian it helps me to be.—*V. R. V., Missouri.*

INCLOSED you will find three dollars, which I have saved in my prosperity bank. Ever since using the prosperity bank plan my life and affairs have been greatly blessed.

My darling wife and I have had a reconciliation and everything is wonderful between us, just as it was when we were first married. We love each other and our two-year-old daughter dearly, thanks to you. I am sure our troubles are now over and we'll be happy and successful the rest of our lives. Again I thank you, dear friends of Unity, for helping us patch things up. God bless you in your wonderful work.—*C. C. Z., Colorado.*

My Help Cometh from Jehovah

A DAY OR two ago I received my copy of *Prosperity's Ten Commandments,* and I should like to speak just a word of praise. I am finding it fascinating reading and feel sure it is going to become one of my best-loved textbooks. For the first time in my life I am really beginning to understand the Ten Commandments.—*N. M. K., California.*

PLEASE FIND one dollar for renewal of my UNITY subscription. I have derived so much good and peace

f mind from the teachings of Unity. I know God lessed me when a friend sent me the first subscrip-ion.—*J. S., California.*

I HAVE never come across more comforting or more elpful literature than that of Unity. I am always hankful that I happened to see a UNITY in a stall n London some years ago. I bought it and loved it. —*M. E. C., England.*

He Is My Refuge

GOD HAS met our need in the housing shortage. When here were no houses one was built for us. The land-ord came and offered it to us! Praise God from whom all blessings flow!—*Mrs. T. F. G., California.*

THANK YOU very much. The day before yesterday I wired you for prayers that we might find a home hat would meet our needs, as we had to buy one quickly. Our present house was sold a few hours after my wire was sent to you.

Yesterday we sought a house in the little town in Indiana in which we wish to locate. We saw a realty dealer who had just one place fitting the description of the place we wanted. It seemed to be just perfect—enough ground, a right-sized house—and in a perfect location. Of course we bought the place! God and our prayers are answered. What better demonstration could there be?—*E. R. G., Illinois.*

THANK you for your kind letter and inclosures with reference to a new position for my husband. Before my letter reached you he secured a job with a higher

salary than he was earning. Also his new boss offered to help him financially to get an artificial leg. Up to this time he has been unable to wear one, owing to complications. These complications have disappeared, and the company making the limb assures him he will be able to wear it.

Neither one of us have any doubt as to the power of prayer. We sincerely thank Unity for its help in teaching us how to pray.—*N. M. R., Michigan.*

Father, I Thank Thee

IT IS NOW twenty two years since Unity first came into our home. We received and are receiving many blessings from it.—*Mrs. T. L. W., Oregon.*

SITTING in my beautiful garden surrounded by God's beauty in flowers and trees, with birds singing on one of those rare days when the sun just shines and shines, I have been reading again some of your letters to me, and I am urged to write just a few lines in deep gratitude to you for all your help and the inspiring words, letters, and periodicals that it has been my blessing to receive during the past five years.

This home, my beautiful garden, my husband's freedom from financial worry and pleasure in his work are the result of your help in prayers for me when things looked very black; and of course we lacked understanding in those days. Subsequent blessings have been bestowed in abundance since then, and I do thank God every hour of every day for the illumination of the Unity teachings. It is of course up to me to apply my understanding to the problems

hat crop up from time to time. It is sometimes difficult just to be calm and "let go" and allow faith to take charge, but it is wonderful how perfectly difficulties are dissipated when this is done. You see I am still groping toward complete and unwavering faith. —*C. S. L., England.*

Free from Care

ON NOVEMBER 14 I wrote to you asking that you please pray for me that I might stop drinking.

Only three days later I did stop, and all the craving for liquor has disappeared. Oh, I am so happy now and feel like a new person.

Please accept this little love offering, and thanks a million for your wonderful prayers.—*M. B. L., Georgia.*

His Truth Is a Shield

I HAVE received so many blessings—in fact it seems as though everything, whether good or bad, is simply a blessing or a blessing in disguise, and I thank the Lord for it.

After checking in when I get to my work in the morning I just stop and look all over the building and ask God to bless every worker and to protect our plant from accident; and strange to say, the post commander came over and gave us a commendation for having attained a year's record of no accidents. The Lord has surely been with us, and I give Him all the glory. May God continue to bless every one of you and keep watch over us.—*J. B., Oklahoma.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I would like your prayers for increased financial supply. By the first of the month I need four hundred dollars to pay for a car, the use of which is necessary in my business. At present there is no human prospect of obtaining this amount. How do you account for the fact that people who haven't the least conscious connection with God and who have no desire whatever to be classed as God's children demonstrate abundance?—*From a letter received by Silent Unity.*

In your desire to bring forth greater abundance in your life, it is well to remember that the good that God brings to you must be brought through you; your co-operation by both inner and outer activity is very important. At times you may have expected Him to bless you simply because you realize that He has the power to bless you. While it is essential that you realize His power, it is also necessary to come into an understanding of how to work with Him, for He always responds to your needs according to the efficiency with which you co-operate with Him in fulfilling His purposes through you.

You referred to your need for a car and said that there is no human prospect of having the four hundred dollars in time. We can appreciate how you feel, but you should never permit yourself to think that there is no "human prospect," for God can work

hrough many channels to bring forth His good. The response to prayer need not come in some ysterious manner, for it is not necessary for God o function in this manner. His response to a need nay come in a way that some persons would refer o as a natural consequence of your outer activities, ut you will know that it is God working through ou to fulfill your needs in His own wise and loving ay. While we are on the subject of your desire for a ar, we want to assure you that this need is having our aithful attention in prayer.

In regard to your question as to why those who xpress no belief in God demonstrate abundance, we eply that material abundance cannot always be onsidered as true prosperity. It is not possible hough for any person to accumulate material wealth vithout practicing part of God's laws even though he nay express no belief in God or in spiritual principles.

> I have always been fat, and by working hard and starving myself I can take a few pounds off. Why can't I control my weight? I would be the happiest person in the world if I could lose thirty pounds.—*From a letter received by Silent Unity.*

We are glad to assure you that through prayer t is possible for you to maintain the weight that is in harmony with God's perfect pattern for your body.

When praying with us regarding the control of your weight, the purpose of your prayers is to establish harmony with God's life so that you think and do that which conforms to His principles. Diet and exercise sometimes have their place in controlling

the weight, but more important than these is the attention that is given to the thoughts, for only through thinking can one come into harmony with God's principles and thus express the divine pattern for the body. Let Him guide you in all that you think and do.

Since you say that you have always supported too much weight, it is indicated that in transforming your body it will be necessary for you to gain freedom from any limited thoughts of the past. Every lack of order in the body temple is associated in some way with false or limited thoughts, and so it is necessary to gain freedom from old ideas to prepare the way for the new order that is desired. It may be well for you to ask yourself, "What can I change in my habits of thinking to bring me into greater harmony with God's purposes in me?" Pray for God to instruct you and definitely expect His perfect pattern for your body to come into complete expression.

> I have studied Truth for the past year and have found the writings of a certain teacher helpful and inspiring. All the pictures I have seen of this teacher show him wearing glasses. From his writings I would assume that he could demonstrate the principles he teaches. Why, then does he have to wear glasses?—*From a letter received by Silent Unity.*

We can understand your reason for the question you asked, but we know you will realize that if every author of books on Truth waited until he had made a complete demonstration of divine principles in his body and affairs, perhaps we would have a

ry small number of books to read; possibly only one the Bible.

All teachers of Truth are also students in the nse that they are working toward the complete monstration and expression of the Christ perfec- on. It is evident that the wearing of glasses would ot indicate a complete lack of spiritual knowledge ut only a temporary limitation of one phase of dividual expression. All teachers of Truth are rnestly working to demonstrate God's perfection ore completely, and their temporary limitations do ot prevent them from giving much helpful oral nd written instruction.

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I have a chart of my future based upon astrological findings. It reads that around the twelfth of this month the star under which I was born enters a neutral sign and that my general health will be affected. Does this mean a stroke or palsy or what? —*From a letter received by Silent Unity.*

We are glad to assure you that there is no reason o believe negative statements as regards the future. God's will for you is only good, and when your houghts are turned to Him only, you need expect othing but good health and other blessings. The appenings of the future are not planned by any exernal power, so there could be no way of predictng the experiences you are to have. You can be ertain though that all experiences will be for your ood when you place your trust in God rather than n a chart that is man-made. Think of God's life as lowing freely through you at all times and rejoice hat His love is ever active in your affairs.

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping w
the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, American Legion temple
Burbank—Harriett Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 6737 De Soto
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—May Butterworth, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Alfred Williams, 815 S Hill; Dollee Phillips, 2215 7th Ave
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, Monrovia Woman's Club
North Hollywood—Herbert J. Schneider, 4513 Laurel Grove
N Long Beach—May Butterworth, 42 E Market
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Pomona—Max Flickinger, 249 W Monterey
Riverside—Katherine Sweaney, 3614 Ninth
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
San Leandro—Barbara Lyon, 561 Lafayette
Santa Monica—Sue Sikking, Pacific bldg
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Taft—Della Shutts, Savoy hotel
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Vic
Whittier—Louise Newman, 410 S Cr leaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairf
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fe New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Co hotel
Daytona Beach—Mary D Huck, Broadway
Jacksonville—Mildred Weidler, 220 Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Oran
St Petersburg—Louise Beaty, 646 5 ave
Tampa—Ruby Wagner, Louise Ram 413 Grand Central
West Palm Beach—Fannye Treaster, 2 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtr N W

HAWAII

Honolulu—Marie Handly, 240 Lewers

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broa view hotel
Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Ra dolph; Edith Reynolds, 116 S Mich gan; Janet Beaudry, 410 S Michigan Margaret Halsey (col) 104 E 51; Ile rietta Gorden (col) 4307 S Michig
Decatur—Maud Kellogg, 317 W Decat
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 200 W Arm strong; Mabel Daughtry, 305 S Bourlan
Rockford—Bonnie Brown, Empire bld
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum Claypool hotel; Frederick Andrew 8 E Market
Kokomo—Lydia Simpson, 314 W Walne

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollin
Sioux City—Elizabeth McClaughtry, In surance Exchange Bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hote

ta—Carl & Lois Moran, 3241 Victor

KENTUCKY

gton—Clara Conway (col) 114 W h

ville—Maebel Carrell, Cecilia dwell, Theresa Rehm, 1322 S 4; h Cox (col) Pythian temple

LOUISIANA

Orleans—Elois Echlin, 222 Balter g; Lillian White, 604 Canal

MAINE

and—Unity, 562 Congress

MARYLAND

more—E Roy Feldt, Emerson hotel

MASSACHUSETTS

n—John Baughman, 30 Huntington *bridge*—Edna Titus, 881 Massachusetts

Chester—John Baughman, Academy g

MICHIGAN

Arbor—Marie Munro, 310 S State St *City*—Roxie Miller, YWCA

ingham—Virginia Shipley, 148 S odward, Rm 215

oit—Herbert Hunt, Maccabees bldg; o Fishburn, 4221 Eastlawn; Virginia ipley, 410 Capitol Theater bldg; nes Elliott (col) 8637 Oakland

nsing—Roxie Miller, 224 Abbott —Edmund Risk, 1019 Detroit

d Rapids—Ida Bailey, 63 Jefferson *mazoo*—Amy Moffett, 209 W Dutton *ing*—Harvey and Ida Best, Olds hotel *iac*—Walfred Taurainen, 72½ N ginaw

t Oak—Maud McCulloch, 101 S Troy *eau*—Edmund Risk, Bancroft hotel

MINNESOTA

eapolis—Lila Ranney, 2300 Hennepin *Paul*—Nellie Hohenwald, New York dg

MISSOURI

rson City—Amanda Clibourn, 319 h

sas City—Louis E & Ethel Meyer, 3 Tracy; Ida Palmer, Jewell bldg

s Summit—Nettie Wyatt, Unity Farm

ay—Julia McKee, 284 Lemay

ngfield—Unity, 224 W State

Joseph—Osla Jones, 12 and Felix

Louis—Elsie Abbott, 119 N 7; Hilda lers, 3616 Bates; Florence Brummer, 21 S Kingshighway

MONTANA

ings—Mary Wessel, Northern hotel

man—Mary Wessel, Baxter hotel

e—Mary Wessel, YMCA

t Falls—Unity, Columbia bldg

ngston—Mary Wessel, Elks hall

soula—Maidie Van Etten, 200 E Pine

NEBRASKA

coln—Blanche Evans, Peterson bldg

ha—C N & Hallie Broadhurst, Electric bldg

NEVADA

o—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courteney Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, 110 Onondaga

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William & Polly Quinn, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 109 E Main

Toledo—Wallace Tooke, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 423 S Ma
Milwaukee—Elmer Gifford, 208 E consin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clar
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Ke Belgica blk

ENGLAND

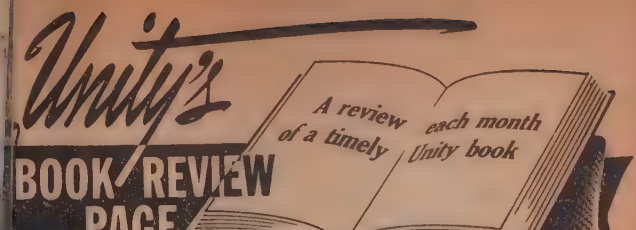
London—Parker Drake, Ruth Hacking Stanhope Terrace, Bayswater Rd L don, W 2
High Wycombe—Dora Johnson, Lo croft, Studley Green
Easington Village—Thomas W Merring 11 Sea View, Co, Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.



You and Your Child

By Zelia M. Walters

"I know quite well how trying children can be. I 'e seen them in tantrums and quarrels. . . . I also ow that children can be helped . . . and can be led to nt to do right," declares Zelia M. Walters in her ok *You and Your Child.*

Mrs. Walters, who writes from a Truth standpoint l from years of experience with children in school, her home, and in her welfare activities, is qualified offer suggestions for starting a child on a happy and istructive childhood and to help parents who face problem of dishonesty, disobedience, quarrelsome-is, or cowardice in dealing with their children. All se and other unwelcome traits can be supplanted h their wholesome counterparts, and no drastic pun-ment need be used to effect any change for the good. e must remember that God has an interest in children and that we can call upon Him for wisdom and love h which to guide them past the difficulties of this rld into an abiding realization of their high destiny."

You and Your Child is available in the standard edition $1; in the de luxe edition at $2 a copy.

Appearing in Other Unity Magazin This Month

Why Be an Average Man?

"If you are an average businessman, with avera capital and average knowledge of your business, t odds are nineteen to one that you are going to fail asserts Gardner Hunting at the beginning of his *Goo Business* article "Love Is the Law." This may seem t be a startling statement, but Mr. Hunting cites the fa that a great insurance company published these figure But why be an average man? Why not be the exce tional man—one with understanding of all the facto involved in a successful life? Gardner Hunting discuss these factors from a Truth standpoint and from yea of experience.

Accept Health and Happiness

" 'This is the happiest day of my life,' said Christin Graynor . . . 'but happier ones are coming soon.' Thus Zelia M. Walters begins her Doctor Housto story "The Next Step Is Plain" in the September 1 issu of *Weekly Unity.* Then she tells Christine's story o trusting and looking to God for the healing of one o the most dreaded of all diseases. With Docto Houston's words of faith and encouragement, Christin accepts marriage in the face of an impending operatio because she knows that instead of illness God's wi for her is the health and happiness she wanted. Thi appealing story can instill faith and courage in an reader who desires to find healing of any condition i his own life.

aily Word *Presents Article on Child Training*

"How wonderful it would be if a child could have me comprehension of what all the years of school d study and discipline do for him," writes Lucille rapp in her *Daily Word* article "Train up a Child." sserting that children are believing and responsive, rs. Trapp recommends teaching a child that he is ither inferior nor superior to anyone else and that has the power within himself not only to overcome sappointing experiences but to benefit by them.

"I Lost an Enemy"

While Mrs. Jobe was working in a cafeteria she ied to remain calm and respectful during the tirades her supervisor, but this attitude was met with "Why n't you say something?" Oh, yes, Mrs. Jobe tried ayer, but things didn't seem to improve. A *Weekly nity* article on the subject of praying amiss caused her change her way of thinking and praying. Gussie oss Jobe's article is entitled "I lost an Enemy" and ppears in *Progress* magazine.

"Little Late Lucy"

Lucy would not mean to be late to school, or to er music lesson, or to Sunday school, but something nteresting would happen when she was on the way. Vhen she was asked to go on the Brownie picnic she new she had to take her own lunch, but she forgot because she wasn't ready when Mrs. Bell called for er. There is a good lesson for all "Late Lucys" in this *Vee Wisdom* story entitled "Little Late Lucy" and vritten by Clara McCoy Borjes.

Unity Books and Booklets

God a Present Help — Lovingly in the Hands of the Fat
Letters of Myrtle Fillmore — New Ways to Solve Old Probl
Whatsoever Ye Shall Ask
(The books listed above are $1 each in standard edition; $2 de luxe binding)

For Beginners	Beginning Again	standard only	$1
	God Is the Answer	standard only	1
	How I Used Truth	standard only	1
	Lessons in Truth	standard only	1.
	Lessons in Truth	*Russian, Spanish*	1.
	Master Class Lessons	de luxe only	2.
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.
	Great Physician, The	standard only	1.
	Mental Equivalent, The	*German* $.10; *Russian*	.
For Healing	Christian Healing	de luxe $2; standard	1.
	Divine Remedies		.
	Jesus Christ Heals	de luxe $2; standard	1.0
	Truth Ideas of an M. D.	standard only	1.0
	You Can Be Healed	de luxe $2; standard	1.0
For the Home	Meatless Meals	cloth	1.5
	You and Your Child	de luxe $2; standard	1.0
For Prosperity	As You Tithe so You Prosper		.5
	Both Riches and Honor	standard only	1.0
	Prosperity	de luxe $2; standard	1.0
	Prosperity's Ten Commandments	standard only	1.0
	Working with God	standard only	1.0
For Inspiration	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Inner Vision		.50
	Mightier than Circumstance	de luxe $2; standard	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	de luxe $2; standard	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Land Is Bright, The	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Mental Equivalent, The	.10
Daily Resurrection	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The		Song of Life, The	.10
French, English	.10	Turning Point, The	.10
God Is Blessing You Now	.10	Twenty-Four Golden Hours	.10
He Passed This Way	.10	Way of Faith, The	.10
Holy Bread	.10	Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00

NEWS *from* UNITY

Jesus told His disciples to into all the world and each the gospel, heal the k, and raise the dead. They eyed His command, and have many records of the racles of healing that they ought in His name; that is, hen they acted in accordce with His spirit, using e same authority that He ed, the authority of the iritual power within them. hrough the exercise of this wer they healed the ills this earth plane as He had ne. What they did in this st century we can do today, the belief of Georgiana ree West.

Mrs. West has written for NITY *magazine a two-part ticle entitled "Healing Pow- Almighty," in which she xplains that if we have the nsciousness of ourselves as iritual beings we turn to od for healing. She shows ow to apply the principle nd get results. Mrs. West writes from a high vision of Truth and supplies her readers with dependable Truth instruction. The first part appears in the October issue of* UNITY *and is entitled "The Threefold Healing Principle." The second part will follow in November and is based on the Lord's Prayer as "The Greatest Healing Treatment."*

We Are Unified

We have proof on every side that through our mind we are unified into the one Mind. Through the interflowing of mind and mind we act and react upon each other, and "no man liveth unto himself alone." By this man contact we all become responsible for the good or bad conditions in our neighbors and remotely for that of the whole race. *—Charles Fillmore; Mysteries of John.*

Daily Word *Becomes German-English Textbook*

A Unity minister has shared with us a letter from her nephew who relates an interesting incident from his experience in the American occupation of Germany. Part of his letter follows:

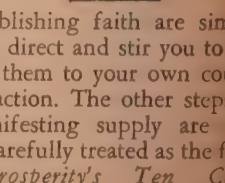
"Since the beginning of the American occupation the German civilians have kept the English teachers rushed. One English teacher, who incidentally used to be a secretary to the Queen of Egypt, has about twenty students. I lent one of the students a copy of *Daily Word,* which she took to the class. The whole class now is studying from all my old copies of *Daily Word.* I don't know if they understand Unity or not, but I know that whoever reads *Daily Word* is blessed."

Poverty—a Form of Hell

"Poverty is a form of hell caused by blindness to God's good," writes Georgiana Tree West in her book *Prosperity's Ten Commandments.* "Like the ostrich," says Mrs. West, "we often bury our head in the hole of poverty and cannot see the riches of the Father's kingdom within ourselves and all around us.

"It is of no use to try to idealize poverty. The idea that there are spiritual benefits accruing from it made possible the appalling condition of the masses during the Middle Ages. . . . They were taught that heaven was a place to which they went when they died; but Jesus taught that heaven is the all-embracing harmony of the kingdom of God within every man."

The first step in manifesting supply, according to Mrs. West, is to establish faith in omnipresent spiritual substance as the source of all that is. Her suggestions for



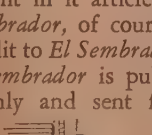
establishing faith are simple and direct and stir you to apply them to your own course of action. The other steps in manifesting supply are just as carefully treated as the first.

Prosperity's Ten Commandments is one of Unity's latest books.

nish Magazine kes New Friends

l Sembrador, Unity's bi-nthly magazine for Span-speaking people, contin-to make new friends in xico, the West Indies, and ntral and South America. ry often it is by chance t persons find a copy of *Sembrador,* but their letters us indicate their ready ac-tance of the Unity teach-. For example a friend in ile writes that he would e to see the Unity teaching dely disseminated among countrymen, who he says Christian people serving rist both in public and in vate life. He adds that in-much as he works on a ily paper he would be able reprint in it articles from *Sembrador,* of course giv-g credit to *El Sembrador.*

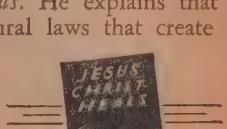
El Sembrador is published monthly and sent free to



yone requesting it. Unity is sisted in this service to our anish-speaking neighbors loyal friends who send ve offerings to the Good eighbor Fund for this orth-while purpose.

Prayer for Health Quickly Answered

"It is found by those who have faith in the power of God that the prayer for health is the most quickly answered," writes Charles Fillmore in his book *Jesus Christ Heals.* He explains that the natural laws that create and

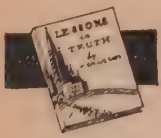


sustain the body are really divine laws, and when man silently asks for the power of God in restoring health, he is really calling into action the ever-present natural restorative forces of his being.

The chief purpose of these natural laws is to take care of the human family, according to Mr. Fillmore, who explains further that prayer gives us a consciousness to accept these laws and thus manifest perfect health in our whole being. The first step in prayer for health is to get still, for by becoming still we give God thoughts a chance to enter our consciousness. These God thoughts if allowed to rule the body can restore it. *Jesus Christ Heals* is a comprehensive book on the subject of healing.

Lessons in Truth Week Brings New Blessings

Lessons in Truth Week (September 9-15 this year) is an annual event with Unity students and eagerly anticipated by those who have experienced new blessings year after year.



The following comments are from friends who have observed Lessons in Truth Week in former years:

"I studied *Lessons in Truth* with you and received many wonderful blessings. I have never felt more peace and calmness in my entire being than I knew during the week's study. I had studied *Lessons in Truth* many times before, but this time it brought me amazing results."

"Lessons in Truth Week went off very well for me. I feel that I have gained much since my first reading of this book, but I know I still have a long way to go."

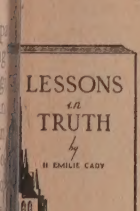
"I will never be able to put in words how much it has meant having *Lessons in Truth* this last week. It was just what I needed. I know now that I have found just what I have been seeking: t Truth in plain words."

Canadian Columnist Likes "Unity Viewpoint"

A Canadian newspap columnist in commenting c the merits of various religio radio programs in Cana writes in his column: "I mu confess I had to wait for little radio station in Toront to give me what I reall wanted. Station CHUM in troduced Donald O'Conno in 'The Unity Viewpoint Here I found good clea thinking. Here I found no unction, no condescension Here was Christianity withou dogma. Here was simplicit I could understand. Here was clarity of expression. Here was sincerity. Here was an early broadcast that will start my day off right. Here was my radio program."

In addition to station CHUM in Toronto, Canada, "The Unity Viewpoint," Unity's radio program, is broadcast over a score of stations in the United States. If you have not heard "The Unity Viewpoint" or any other Unity radio message, write for a free radio schedule listing all the stations presenting Unity programs.

ou can reap a rich experience from this periment . . . observe Lessons in Truth Week--September 9-15



You can bring some new blessing into your life by observing Lessons in Truth Week in unison with thousands of other Unity students, who took part for the first time in some former year as an experiment and were so richly rewarded they now look forward to this time each year as a new, soul-satisfying experience.

What Is Lessons in Truth Week?

A week set aside annually for Unity students to unite in a world-wide class for the purpose of ewing H. Emilie Cady's LESSONS IN TRUTH, Unity's fundamental book.

Why Lessons in Truth Week Can Benefit You

I. Emilie Cady, a practicing physician, had firsthand knowledge of needs of mankind. Besides she had a deep spiritual insight that aled to her the one true solution to their needs. That solution is now the truth." Her message is as timely and as usable today as en written more than fifty years ago. By devoting a week to the ly of *Lessons in Truth* not only does each individual increase his wledge of Truth and thereby experience a consequent increase of od in his life, but he becomes one of the countless students partici- ing in this week of united Truth thinking, and thus he contributes eadying influence to the thought of the whole world.

It Is Easy to Participate in Lessons in Truth Week

All you need is a copy of *Lessons in Truth* and the new free study de, which contains daily assignments and suggestions for profitable dy. *Lessons in Truth* can be ordered at your local Unity center or writing direct to Unity School. The price (study guide included e) is $1.

nity School of Christianity, 917 Tracy, Kansas City 6, Mo.

"Let Us Reason Together"—about Prosperi

"Come . . . let us reason together, saith Jehovah." When reason with God, with a knowledge of His Truth, we recogi our good in spite of any appearance. Our reasoning is ba on our faith that God is working with us and that He wa us to enjoy the fulfillment of all our needs and desires. W we reason with God we see that His abundance is ready waiting to be claimed as prosperity and increase of good all our affairs.

If you want to learn how to have more prosperity in y affairs, you will find the Unity Prosperity Bank drill of gr help to you, because it keeps before you the Truth that Go blessings are ready and waiting for you. The prayer drill he you to recognize and affirm your good. Part of the drill is t placing of a coin in the Bank each day, which helps you remember that God is your supply. The amount saved wh you have completed the drill, which usually takes about sev weeks, can be used to pay for UNITY subscriptions for yo friends, or for the renewal of your own subscription.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wi me for a successful demonstration. I will use the drill seven weeks a save $3 for the three *Unity* magazine subscriptions (one year eac listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

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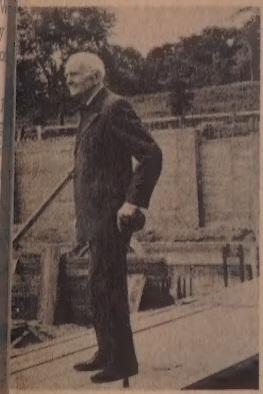
HARLES FILLMORE APPROVES UNITY TEMPLE



As Charles Fillmore, cofounder of Unity, stands at the new Unity Temple site and sees the building actually taking shape, he experiences a deep feeling of gratitude. Standing there, he visualizes the finished temple, the fulfillment of a long-cherished desire on the part of Unity for a beautiful, modern, and adequate place of worship.

Mr. Fillmore gives thanks for the vital interest that Unity people outside of Kansas City are taking in the building of temple. From Unity followers in all parts of this country d in many countries abroad come offerings for the temple nd, supplemented by blessings and prayers for a speedy and cessful completion of this great project.

Mr. Fillmore sees the Unity Temple as a central house of rship, dedicated to a world-wide following, for when the nple is completed, it will be a mecca for Unity students m north, south, east, and west, and it is being planned in eping with that vision.

The Unity Temple plans would be incomplete without a minder of Myrtle Fillmore's part in the founding of the nity movement, and a fitting one is the Myrtle Fillmore ayer Chapel, which is to be used by prayer groups and for ecial services, a shrine that will perpetuate the memory of e one who is known and loved as the "Mother of Unity."

So the building of the temple goes on, each day bringing e cherished goal nearer. A substantial beginning has been ade, and the work is progressing steadily and in divine order.

Prayer

Margaret Hall Smith

When you pray, act on your prayer;
Set yourself some good to do.
The spirit deep within you there
Can only act through you.

Prayer is not only the word
Spoken in faith, communion sweet;
It is the proof that you have heard
Him you went to meet.

Prayer should never be a dream
From which you do not waken
But instead a way of life,
A new direction taken.